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SPOKEN CUZCO QUECHUA, UNITS 1-6.
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THE MATERIALS IN THIS VOLUME COMPRISE SIX UNITS WHICH
PRESENT BASIC ASPECTS OF CUZCO QUECHUA PHONOLOGY, MORPHOLOGY,
AND SYNTAX FOR THE BEGINNING STUDENT. THE SIX UNITS ARE
DESIGNED FOR APPROXIMATELY 120 HOURS OF SUPERVISED CLASS WORK
WITH OUTSIDE PREPARATION EXPECTED OF THE STUDENT. EACH UNIT
CONSISTS OF A DIALOGUE TO BE MEMORIZED, A DIALOGUE REVIEW, A
SECTION ON GRAMMAR WITH ACCOMPANYING EXERCISES, CONVERSATION,
"LISTENING-IN" (PRACTICE IN AUDITORY COMPREHENSION), AND
DICTATION. BASED ON A CONTRASTIVE LINGUISTIC ANALYSIS OF
ENGLISH AND QUECHUA, THE MATERIAL IS SUITABLE FOR BOTH
LINGUISTS AND OTHER STUDENTS OF QUECHUA. CULTURAL BACKGROUND
AND VOCABULARY REFLECT CURRENT USAGE IN THE ANDEAN INDIAN
COMMUNITIES IN THE CUZCO AREA OF PERU. (JD)

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SPOKEN CUZCO QUECHUA

UNITS 1-6

Vol. 1

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SPOKEN CUZCO QUECHUA

Units 1 - 6

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Quechua Language Materials Project

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Spoken Cuzco, Vol. I

Preface to the Student

This text was prepared by the Quechua Language Materials Project of Cornell University under contract with the US Department of Health, Education, and Welfare, Office of Education Contract No. SAE-9513, authorized by Public Law 85-864, Title VI, Part A, Section 602.

Cuzco Quechua is generally regarded as the purest and most classical form of the modern spoken language. This is undoubtedly true in some sense: the Cuzco dialect appears to contain fewer borrowings from Spanish, for example. Nevertheless, the dialect has probably changed phonologically and perhaps even grammatically since the days of the Spanish Conquest, and without any doubt since the early moments of the Inca Empire. Thus modern Cuzco Quechua is not quite the language found in archived documents. Furthermore, as in other parts of the Andes, the accented terrain of the Department of Cuzco correlates with subdialectal linguistic differences in phonology, grammar, and lexicon.

These introductory materials are based primarily on the speech of Antonio Cusihuamán G., a native speaker of the dialect of Chinchero, Cuzco. The Quechua Language Materials Project owes a great deal to Mr. Cusihuamán, who, over a period of years, has worked as linguistic analyst as well as informant in the preparation of Cuzco Quechua instructional materials.

The materials in this volume comprise six units in which many basic aspects of Cuzco Quechua phonology, morphology, and syntax are broadly covered. Each unit consists of a dialogue to be memorized, a dialogue review, a section on grammar with accompanying exercises, conversations, listening-in, and dictation. A second volume of six units completes the coverage of elementary aspects of the Cuzco dialect.

The Cornell Quechua Language Materials Project has also prepared a descriptive study of Cuzco Quechua: The Structure of Cuzco Quechua as well as a reader and dictionary for this dialect. Similar materials have also been prepared for the Quechua dialects of Ayacucho, Peru, and Cochabamba, Bolivia.

Donald F. Solá

UNIT ONE

Dialogue

A traveler from Urubamba, walking along a foot-path, stops in front of a dwelling in Chinchero and asks a farmer how to get to Cuzco.

Trav.	greetings (used at any hour)	awmarya
	sir, father	tayta
	Good morning, sir.	awmarya, tavytáy.
Farm.	reply to a greeting	simpikaru
	sir, gentleman	wiraquča
	Good morning, sir.	simpikaru, wiraquča.
Trav.	please	aľiču
	to ask (a question)	tapuy
	I'll ask you	tapuyu-kusayki
	Please, I'd like to ask you a question.	aľiču tapuyu-kusayki.
Farm.	what	ima
	perhaps, or	iča
	Certainly. What is it?	imaľataču iča?
Trav.	Cuzco	qusqu
	to Cuzco	qusqumen
	this, here	kay

road, foot-path

ñan

to go

riy

it's going, it goes

ris-kan

Does this road go to Cuzco?

qusqumanču kay ñan
ris-kan?

Far.

no, not

mana

that, there

čay

that, there

čahay

one, other, another

huh

No, it doesn't. It's that one
over there.manan čayču rin.
čahay huh ñanmi.

to Cuzco

qusquta

you're going, you go

ris-kan-ki

Are you going to Cuzco?

qusqutaču ris-kan-ki?

Trav.

yes

arí

I'm going, I go

ris-kaniy

far

karu

to be, to have

kay

Yes, I am. Is it far away?

arí čaytan ris-kaniy.
iča karurahču
kas-kan?

Farm.

too, too much

nišu

No. It's not too far.

manan nišu karuču.

hill, mountain

urqu

behind, back

q'ipa

just behind the mountain

urqu q'ipałapi

It's just behind that mountain.

čahay urqu q'ipałapin
kas-kan.

Trav.	good, fine, well	1.3	aĭin
	then, in that case		č'aynaqa
	That's fine.		aĭinmi č'aynaqa.
	Chinchero		činčiru
	Is this Chinchero?		keyču činčiru?
Farm.	Yes, it is.		arí kaymi.
	where		may
	from where		maymanta
	Where are you from?		maymantatah kankiri?
Trav.	Urubamba		uruwamba
	I'm from Urubamba.		uruwambamantan kaniy.
	I'll go, I'm on my way		risah
	now, today		kunan
	day		p'unčay
	to meet		tupay
	we'll meet		tupasunčis
	I'm on my way now. I'll see		risah kunanqa. huh
	you again.		p'unčayña
			tupasunčis
Farm.	to run, go		p'away
	Go ahead, sir.		p'awayá.
	young lady, girl		sipas
	that girl too		čahay sipaspi
	he, she		nay
	to follow		qatiy
	That girl is going to Cuzco too.		čahay sipaspi
	You can follow her.		qusqutan ris-kan.
			payta qatiy-kuy.

1.4

Trav.

all right, okay

awiri

thank you

yusulpayki

All right. Thank you, sir.

awiri. yusulpayki,
taytáy.

Farm.

you're welcome

imamanta

Good-bye

aĭinĭaña

You're welcome, sir. Good-bye!

imamanta, wiraquča.
aĭinĭañ!

Dialogue Review

T. awmarya, taytáy.

F. simpikaru, wiraquča.

T. aŕiču tapuyu-kusayki.

F. imaŕataču iča?

T. qusqumánču kay ñan ris-kan?

F. manan čayču rin, čahay hu ñanmi. qusqutaču ris-kanki?

T. arí čaytan ris-kaniy. iča karurahču kas-kan?

F. manan nišu karuču. čahay urqu q"ipaŕapin kas-kan.

T. aŕinmi č"aynaqa. kayču činčiru?

F. arí kaymi. maymantatah kankiri?

T. uruwambamantan kaniy.
risah kunanqa. huh p'unčayña tupasunčis.

F. p"awayá. čahay sipaspis qusqutan ris-kan. payta qati-kuy.

T. awiri. yusulpayki, taytáy.

F. imamanta, wiraquča. aŕinŕaña!

Phonology and Grammar

Phonology: Consonants, Vowels, and Stress. In this section the consonant and vowel sounds are described and exercises are provided.

Consonants.

1. Stops. Three voiced stops, b, d, and g, occur for the most part in Spanish loans. Fifteen voiceless stops are subclassified as simple, aspirated (marked with double apostrophe, e.g. p'') and glottalized (marked with a single apostrophe, e.g. p'). The glottalized stop is unfamiliar to speakers of English. To produce this sound, first make a glottal stop. Then, while the throat is tightened, try to force the air out from behind a p, t, č, k or q closure. For exercises, the stops are presented in pairs:

a. Simple : Glottalized. Only the post-velar position is unfamiliar to speakers of English. To produce post-velar stops, force the back of the tongue far back against the soft palate.

<u>bilabial</u>	<u>alveolar</u>	<u>palatal</u>	<u>velar</u>	<u>post-velar</u>
p:p'	t:t'	č:č'	k:k'	q:q'
pata p'ata	tanta t'anta	čuču č'uču	kanka k'anka	qata q'ata

b. Glottalized : Aspirated.

<u>bilabial</u>	<u>alveolar</u>	<u>palatal</u>	<u>velar</u>	<u>post-velar</u>
p':p''	t':t''	c':c''	k':k''	q':q''
p'ata p''ata	t'anta t''anta	č'uču č''uču	k'anka k''anka	q'ata q''ata

c. Simple : Aspirated.

<u>bilabial</u>	<u>alveolar</u>	<u>palatal</u>	<u>velar</u>	<u>post-velar</u>
p:p"	t:t"	č:č"	k:k"	q:q"
pata	tanta	čuču	kanka	qata
p"ata	t"anta	č"uču	k"anka	q"ata

2. Spirants. The four spirants (s, š, x, h) are all phonetically unfamiliar to English speakers. For exercise they are also presented in pairs. One cluster, sy, is phonetically close to the spirant š, and in these materials the sound š is represented in two different ways: š and s-k. These matters are also covered in the following exercises.

a. Apical s : Palatal š. s is produced with the tip of the tongue near the upper gum ridge (alveolum), as in Madrid Spanish si; š is produced with the blade of the tongue near the center of the palate, as in English sheet.

kisu	nisun	luwisa	bindisan
nišu	našun	ališa	bindišun

b. Palatal š : Cluster sy. The sound š occurs most frequently in certain verb constructions called pendant phrases. In these occurrences it is always written as s-k for grammatical reasons. Thus, since kašan is a pendant phrase it will be written kas-kan. Otherwise the symbol š is used when this sound occurs in forms which are not pendant phrases.

This exercise contrasts š, whether written as š or s-k, with the cluster sy:

ališa	winas-kan	bindis-kasun
k'arčisyan	sipasyan	bindis-kasunčisyá

c. Velar x : Post-velar h. The voiceless spirant x is made by placing the back (dorsum) of the tongue near the k position of the palate, by passing breath past this point of articulation, producing a rasping sound. It is identical with the j of Madrid Spanish hijo.

The Quechua post-velar spirant h has two phonetic forms. The first is virtually identical with the h of English hot and occurs in word-initial position. The second form of Quechua h is made in the same way as x, except that the constriction is far back against the soft palate (like Quechua q) and the rasping is exceptionally turbulent. The post-velar rasp occurs only non-initial. Both phonetic forms are transcribed as h in particular words; the student must select the appropriate phonetic form for the position in which h appears.

In the following pairs produce the appropriate phonetic form of h.

haku
naha

hamuy
IuhIu

huh
sumah

The sound of x never occurs in word initial position, so in this exercise we can contrast x and h only between vowels and at the end of the syllable or word, so that, as explained above, the contrast is between two rasps, velar and post velar.

uxu
aha

IuxIu
IuhIu

pačax
pusah

3. Continuants. Of the Cuzco Quechua continuants (m, n, ñ, l, ɭ, r, w, y) only three represent pronunciation

problems for English speakers. These are r, ñ, and l. However n, like h above, appears in two phonetic forms, both familiar to the speaker of English.

a. n. In syllable or word-initial position, n is alveolar, like the initial sound of English not. The alveolar form also occurs just before s or any variety of t or č, but there is evidence of free variation in this position. But before other consonants, and in word-final position, n is velar, like the last sound of English ring. The student will hear these sounds in direct contrast in the English pairs sin:sing and sinner:singer, where the contrastive phonetic forms are written differently, e.g. n:ng. In Quechua transcription they need not be contrasted in writing, since they are positional variants.

Pronounce the following pairs, using the correct phonetic form of n in each case:

nana	hunt'ay
manan	tunka

b. Alveolar n : Palatal ñ. Palatal ñ (similar to the ny of English canyon) is found in direct contrast with alveolar n:

mana	pana	winay	nanay	nina
maña	pañay	wiñay	ñak'ay	ñan

c. Alveolar l : Palatal l̃. Palatal l̃ (similar to the lll of English million) is found in direct contrast with alveolar l.

luku	luq'i	wilawila	alalaw
luku	luq'i	añiñan	añin

4. Point and Manner of Articulation. It will help the student to think of the consonant pattern of Cuzco Quechua in terms of five points of articulation and three manners of articulation, with some manner subtypes. The examples below show all of the consonants, except b, d, g, in medial position between vowels, charted as to point and manner of articulation:

	Bilabial	Alveolar	Palatal	Velar	Post-Velar
Voiceless Stops					
simple	sapah	sutɪ	sučɪ	waka	Iuqɪ
glottalized	rap'i	sut'i	suc'i	wak'a	Iuq'i
aspirated	sap"i	it"a	ic"u	wak"a	luq"i
Spirants		kisu	nišu	mixuy	naha
Continuants					
nasals	ama	pana	pañā		
liquids		pala	paɭay		
tap		pira			
glides			uya	tawa	

Vowels.

1. Variant Forms. The vowels of Cuzco Quechua are i, a, u. All these vary in phonetic form.

a. High-front i. The vowel i occurs most frequently in a form similar to the vowel of English bit, or a little higher. However, when adjacent to the glide y it is higher and tenser, more like the vowel sound of English beet. In the vicinity of any post-velar consonant (except h when initial). the vowel lowers, and resembles the vowel of English bet.

Practice the following sets:

wasita	kinsa	sixsi
wasiyta	tiyan	sihsiy
wasiqā	q'inti	simiy

NOTE: The transcription employs an occasional letter e, but only in borrowed proper names, and this misrepresents pronunciation, e.g. Peru in the transcription stands for piru.

b. Low-central a. The most frequent phonetic form is similar to the vowel sound of English pot, but is sometimes fronted in the direction of the vowel of English pat. Before y, a is fronted even more:

pana	manan	nan
mayta	čahay	kay

c. High-back u. The vowel u occurs most frequently in a form similar to the vowel of English put. In the vicinity of post-velar consonants it lowers, and resembles the vowel of log (in English dialects which contrast cot and caught) or of Spanish sol.

kustal	kuti	q'uča	q"usi
qusqu	qutuy	k'uči	k'usi

d. Voiceless Vowel Variants. Quechua vowels are normally voiced, that is, the vocal chords vibrate as the vowel is produced. But the vowel of the last, and even the next to last syllable of a word may be voiceless or whispered if the surrounding consonants are voiceless. Voiceless variants are very frequent in rapid speech.

kuti	wasiykita
kaypis	qusqutaču

2. Transition vowel. The consonant sequence yq is generally interrupted by a mid-central vowel sound like that of English but. This sound is not represented in the transcription.

payqa	rikuyqa
riyqa	supayqa

3. Stress. Some vowels are accented more strongly than others. If this stress occurs on the last syllable of a word it is marked in the transcription by the acute diacritic:

arí	urpiľáv	ančáy	axaxáw
taytáy	ačáčáw	akakáw	čirimantačá

Otherwise, the strong stress falls automatically on the penultimate syllable of a word or pendant phase. If the word or phrase contains four or more syllables, the first syllable bears strong stress also. For the speaker of English, the Quechua stress system presents a pronunciation problem. In English, stress is normally stable, even when suffixes are added to a word: will, willing, and willingly, are all stressed in the same place. In Quechua, however, stress shifts from one suffix to the next as suffixes are added: uruwamba, uruwambata, uruwambamanta are all stressed on the penultimate syllable. Words of one syllable are always stressed. Practice the following sets:

kay
ñan

iča
čahay
manan

aľiču
awmarya
wiraquča
simpikaru

may
mayta
mayman
maymanta
maymampas
maymantatah

tapuy
tapuyuy
tapuyu-kuy
tapuyu-kusayki

riy
rin
ris-kan
ris-kanki
ris-kaniy
ris-kančis
ris-kankičis
ris-kankičismi

Morphology. As mentioned in the introduction, there are two general types of affixes in Quechua, suffixes and enclitics. A suffix will always have a particular stem-class affiliation; it will be, for example, either a verb suffix or a substantive suffix. An enclitic has no stem-class affiliation; it can be added to a verb, substantive, or particle stem. Thus, in Exercises 2c-g below, the suffixes -ta (marker of verb object), -man, 'to, toward', -manta 'from', occur. They appear only with substantive stems, -ču and -mi, discussed below are freer in occurrence and are therefore enclitics.

1. Enclitic -ču, Interrogative or Negative. -ču can imply either interrogative or negative meaning. In exercises 2a-g, the stimulus question contains -ču with interrogative meaning, the negative response contains -ču with negative meaning. In the exercise, -ču is added only to substantive stems; it will appear in other environments later in the materials.

2. Enclitic -mi, Witness Validator. -mi, one of a group of validators, identifies the speaker as a witness to or participant in the action referred to. It has two shapes: -mi after consonants; -n after vowels. In questions containing -ču, -mi never appears, but occurs rather in the answers to those questions, whether affirmative or negative. In exercises 2a-g, -mi is added only to substantive stems, though, like -ču it can occur in other environments.

Exercises:

Question and Answer.a. Questionkayču činčiru?(qusqu)
(uruwamba)

čahayču činčiru?

b. Questionkayču qusqu?(uruwamba)
(činčiru)

čahayču qusqu?

c. qusqutaču ris-kanki?(uruwamba)
(činčiru)d. qusqutaču kay tayta ris-kan?(čahay)
(čahay urqu)
(čahay Iahta)e. qusqumanču kay ñan ris-kan?(čahay)
(čahay urqu)
(čahay Iahta)Affirmative Answer

arí.

arí, kaymi.

arí, kaymi činčiruqa.Negative Answer

manan.

manan kayču.

manan kayču qusquqa.

arí, qusqutan ris-kaniy.

manan qusqutaču riniy.

arí, qusqutan ris-kan.

manan qusqutaču rin.

arí, qusqumanmi ris-kan.

manan qusqumanču rin.

f. uruwambamantaču kanki?

arí, uruwambamantan kaniy
manan uruwambamantaču kaniy.

(gusqu)
(činčiru)
(kay Iahta)

g. činčirumantaču kay tayta?

arí, činčirumantan.
manan činčirumantaču.

(uruwamba)
(kay Iahta)
(čahay Iahta)

3. Affirmative versus Negative Response. Observe that in 2a the affirmative response arí, kaymi contains two words separated by comma, whereas in 2b the negative response contains no comma. Aside from intonation differences implied by the comma, this punctuation also serves to mark an important distributional difference: kaymi can be used alone, without arí, and the answer will still be affirmative, but kayču used alone will be interrogative rather than negative. That is, mana (or another negative word, ama), must always be present in a negative utterance.

4. Suffix -y, Imperative. -y, added to verb stems, forms the imperative: riy 'Go!'

a. čahay sipaspis qusqutan ris-kan. payta qati-kuy.

(mama)
(siñura)

b. imataču iča kamači-kunki?

qusquta riy.

{ gusqu - riy)
{ čahay - p"away)
{ kay - hamuy)
{ čahay sipas qati-kuy)
{ kay wiraquča - tapu-kuy)
{ kay ñan - qatiy)

c. qusqutan ris-kaniy.

ama riyču.

kaytan hamus-kaniy.

kay siñurata tapu-kus-kaniy.

čahay taytata qati-kus-kaniy.

5. Enclitic -yá, Emphatic. -yá, one of a group of emphatics, frequently follows the imperative suffix, in which case it has the shape -á. This enclitic is always last in the word; observe that it bears strong stress.

a. qusqutan ris-kaniy.

qusquta riyá

čahaytar p"awas-kaniy.

kaytan hamus-kaniy.

kay taytatan tapu-kus-kaniy.

čahay wiraqučatan qati-kus-kaniy.

6. General versus Specific. In the responses of Exercise 2d: arí, qusqutan ris-kan 'Yes, he's going to Cuzco' and manan qusqutaču rin 'No, he's not going to Cuzco', in addition to the contrasting elements which make the first affirmative and the second negative, the forms of the two verbs in the responses differ. ris-kan occurs in the affirmative, rin in the negative. This does not mean that rin has negative meaning in contrast to ris-kan. The meaning contrast between these two is subtle and does not correlate exactly with any one formal distinction in English grammar. However, rin does have the characteristic of referring at times to actions in what is often called the general present: 'He goes to Hawaii often'. ris-kan does not have this characteristic, and we therefore define it as a form in the specific present. From the exercises 2c-g may deduce the rule that the sequence s-k does not appear

in the verb of a negative response. However, caution is advised in interpreting the meaning of s-k under these or other circumstances. Verbs which include s-k will occur frequently in these materials.

Conversations

1.

- A. Good afternoon, sir.
 B. Good afternoon, madam.
 A. Where are you going?
 B. I'm going to Chinchero.
 A. Is that Chinchero?
 B. Yes, it is.
 A. And where are you from?
 B. I am from Cuzco

2.

- A. Ma'am, I'd like to ask you a question.
 B. What is it, sir?
 A. Does this road go to Urubamba?
 B. Yes, it does.
 A. Is that boy going there? (boy wayna)
 B. Yes, he is. You can follow him.
 A. Thank, you, Ma'am.
 B. You're welcome, sir.

Listening In

ñampi huh siñura huh waynawan tupan, čaymantatah kуска
 qusquta rinku.

siñura: wayna, iča qusqutaču ris-kanki?

wayna: arí čaytan ris-kaniy, siñuráy.

siñura: č'aynaqa ałiču qati-kusayki.

- wayna: awiri, hamuyá. kay ñanta risunčis.
 siñura: manaču čahay ñanri qusquman rin?
 wayna: manan. čay ñanqa huh lahtamanmi ris-kan.
 siñura: maypitah qusquri kas-kan?
 wayna: kay urqu q"ipaĭapin kas-kan.
 siñura: činčirumantaču kanki?
 wayna: arí čaymantan kaniy, siñuráy.

Dictation

hamuy, wiĭasayki huhta. čahay wiraqučan uruwambata ris-kan
 kay siñuratahmi qusquta ris-kan. čay wiraqučan čahay sipasta
 qati-kus-kan čay siñuratahmi kay waynata qati-kus-kan. čay
 wiraqučaqa qusqumantan, čay siñuratah uruwambamanta, čay wayna
 sipastah kay lahtamanta. čahay ñanmi qusquman ris-kan, kay
 ñantah uruwambaman. qusquqa karun, čahay urqu q"ipapin kas-kan;
 uruwambaqa manan karuču, čahaymi.

čaymanta 'and then, after that'

kuska 'together'

wiĭay 'to tell'

Dialogue

José: near, nearby kayĭa
 Hey! Listen! yaw!
Hello there, young lady. kayĭapiču, yaw sipas.

José: to do, make ruway
What are you doing? imatatah ruwas-kankiri?

Shep:	sheep	uwixa
	to pasture	mičiy
	that's why	čaymi
	to sit down; live (reside)	tiyay
	I'm pasturing the sheep, that's why I'm sitting here.	uwixətan mičis-kaniy, čaymi kaypi tiyə-kus-kaniy.

José:	I see!, Oh!	an!
	I	nuqa
	potato	papa
	to work	Iank'ay
	plain, flat country	pampa

I see! Myself, I'm going an! nuqaqa papa Iank'ahmi
to work in my potato ris-keniy chay pampata.
field over there.

2.2

Shep.	sure, of course	riki
Very good.		aĩnyá riki.
let's go		haku
to know (a person); recognize		rihsiy
to know each other		rihsina-kuy
Let's get acquainted with each other.	hakuyá	rihsina-kasunčis.

José: I'ts my pleasure, friend. rihsina-kusunčisyá urpiłay.

name	suti
What's your name?	imateh sutykiri?

Shep:	Luisa	luwisa
My name is Luisita.		luwisačan sutyqa.
who		pi
you		qan
And what's yours?		pitah qanri kas-kanki?

José:	José	husiy
I'm José.		nuqaqa husiymi kaniy.
the day before yes- terday; the other day.		qaynimpa
town, city, village, country		łahta
to see		rikuy
to remember; think		yuyay
I saw you in town the other day. Do you re- member that?	qaynimpaga łahtapi	rikuykin. yuyas-kankiču?

Shep: almost yaqa
 maybe, perhaps yaqapas
 Maybe so, I don't remember. yaqapasčá. manan yuyəniyču.

José: here you are, here kayqa
 it is
 bread t'anta
 to want, like, need, munay
 love
 Here is some bread. Would kayqa t'anta. munankiču?
 you like it?

Shep: For goodness sake! ačáčáw!
 For goodness sake! For me? ačáčáw! nuqapáh?
 thank you yusulpaykisunki
 heart sunqu
 dear one, darling urpi sunqu
 Thank you very much, dear yusulpaykisunki, urpiča sunquča.
 friend.

José: as, so, like, alike hina
 You're welcome. hinaŋatapis.
 in a hurry; to hurry usq"ay
 time (repetition) kuti
 more astawan
 to talk, speak riməy
 I've got to go in a hurry. usq"aymi rinəy kas-kan.
 I hope we can talk again huh kutinña əstawan riməsuncīs.
 sometime.

2.4

Shep: Okay, all right

čay

meeting

tupana

until we meet again

tupanančiskama

Okay, friend.

čay, urpiláy.

I'll see you.

tupanančiskama!

Dialogue Review

- J. kayłapiču, yaw sipas!
- S. kayłapin, urpiłáy!
- J. imatatah ruwas-kankiri?
- S. uwixatan mičis-kaniy, čaymi kaypi tiya-kus-kaniy.
- J. an! nuqaqa papa łank'ahmi ris-kaniy čahay pampata.
- S. ałinyá riki. hakuyá rihsina-kusunčis.
- J. rihsina-kusunčisyá, urpiłáy.
imatatah sutiykiri?
- S. luwisačan sutiyqa. pitah qanri kas-kanki?
- J. nuqaqa husiymi kaniy.
qaynimpaqa łahrtapi rikuykin. yuyas-kankiču?
- S. yaqapasčá. manan yuyaniyču.
- J. kayqa t'anta. munankiču?
- S. ačačáw! nuqapáh? yusulpaykisunki, urpiča sunquča.
- J. hinałatapis.
usq"aymi rinay kas-kan. huh kutinña astawan rimasunčis.
- S. čay, urpiłáy. tupanančiskama!

Intonation and Grammar

Intonation. As in any language, there are many intonation patterns with which utterances are spoken in Quechua. Here we describe and provide exercises for only the major types of the Cuzco dialect.

1. Declarative. On a scale of four tones or pitches 4_3_2_1 , declarative intonation ends with a contour that falls from 2 to 1. We symbolize this intonation by a period.

kaymi činčirūqa.

qusqutan ris-kaniy.

limamantan hamus-kaniy.

2. Interrogative.

a. with -ču. Interrogative intonation ends with a contour that falls from 3 to 2. The utterance frequently contains the enclitic -ču. The symbol is a question mark.

kayču činčiru?

qusqutaču ris-kanki?

limamantaču hamus-kanki?

b. without -ču. Interrogative intonation may occur without -ču when the question contains an abstract stem such as ima 'what', may 'where', and pi 'who'.

iman sutiyki?

imatan kamačiwanki?

pin wiłarasunki?

c. with -tah ... -ri. Very commonly, questions containing abstract stems also contain the enclitics -tah and -ri. When both occur in this way such meanings as 'next', 'also', 'and', 'but' are implied.

maytatah ris-kankiri?

pitah kas-kankiri?

imatatah ruwas-kankiri?

3. Stressed interrogative. When a question is emphatic, the stress on the last word moves to the last syllable. The accompanying intonation rises from 2 to 3. These questions very often contain -ri, the 'responsive' enclitic which simply marks questions or other sentences which do not begin conversations. -ri may be translated by 'and', 'how about'. The symbol is a question mark with a preceding written stress.

qanrí?

mamaykirí?

iskuylančisrí?

Even greater emphasis can be put on such a question by using a rising 2 to 4 intonation.

čiqahťá?

nuqapáh?

ima ninkín?

4. Exclamatory. An exclamation always has stress on the last syllable. This syllable is lengthened and pitched at the

3 level. We symbolize this with the exclamation point. Such utterances frequently contain one of the emphatic enclitics -yá, -čá, and -má.

ačáčáw!

hakuyá!

yaqapasčá!

manamá!

5. Non-terminal. The last syllable of a sequence may be somewhat long and held at 2, before the speaker goes on to a sequence ending with one of the other contours. The symbol for non-terminal intonation is a comma.

manan čayču rin, čahay huh ñanmi.

čahay wiraqučan qusquta ris-kan, kay siñuratahmi uruwambata.

nuqan čunka tawayuh kaniy, paytahmi čunka iskayniyuh.

Morphology.

1. Singular person reference in the verb, present tense.

In the singular, Quechua distinguishes first, second, and third person actor in forming the verb. The suffixes are -niy, first person, -nki, second person, and -n, third person. Three pronouns, nuqa 'I', qan 'you', and pay 'he, she', refer to the same persons.

Thus:

nuqa qusquta riniy.

'I go to Cuzco.'

qan qusquta rinki.

'You go to Cuzco.'

pay qusquta rin.

'He goes to Cuzco.'

2. Relators -ta, -man, -manta, -pi. Quechua has a case system involving eleven contrasts. The case of a substantive is marked by the addition or absence of a case suffix or relator. In this section we discuss five cases.

a. Nominative. A substantive without a relator is in the nominative case. Common functions for nominatives are subject of a clause, complement of an equivalence clause, and modifier in a substantive phrase. In these examples the nominatives are all subjects.

čahay sipas qusquta ris-kan.

'That girl is going
to Cuzco.'

wake hamus-kan.

'Here comes a cow.'

t'anta wasini kas-kan.

'There's a loaf of bread
in the house.'

b. Accusative -ta. -ta marks accusative case.

Accusatives generally function as objects of the verb, though some, like sumahta can be adverbial in function.

čahay wayna qusquta ris-kan.

'That boy is going to
Cuzco.'

uwixatan mičis-kan-iy.

'I'm taking care of the
sheep.'

siyarutan munas-kan-iy.

'I need a cigarette.'

c. Propensitive -man. Translated as 'to, toward', -man marks propensitive case, and implies that the related verbal refers to a trajectory which reaches the referent of the marked word.

kay ñanqa qusqumanmi ris-kan.

'This road goes to Cuzco.'

papamanmi ris-kan-iy.

'I'm going for potatoes.'

paqarinmanmi ñank'aw tunamun.

'The work is scheduled
for tomorrow.'

d. Ablative -manta. Translated as 'from, of', or at times 'about', -manta marks a referent as an origin which may be spatial, temporal, or material in nature.

uruwambamantan kaniy. 'I come from Urubamba.'

siyaruqa tawakumanta ruwasqan 'Cigarettes are made of tobacco.'

husiyčan İahtanmanta wiİawan. 'José tells me about his town.'

e. Locative -pi. Translated as 'in, on', -pi marks the referent as the spatial or temporal location of an action.

čahay urqu q'ipapin qusquqa kas-kan. 'Cuzco is behind that mountain.'

luwisačaqqa iskuylapin 'Luisita is at school.'

čahaypin wakaqa puris-kan. 'The cow is walking over there.'

3. Diminutives -İa and -ča. The diminutive enclitic -İa occurs with very high frequency in all types of Quechua words; -ča, with approximately the same meaning, is less frequent but quite common. The normal position of both is immediately after the stem, but -İa may also occur in other positions. Both enclitics are translated by the word 'little', but the meaning of -İa particularly may be less literal, often merely adding a measure of courtesy or politeness to the expression.

a. -İa.

čahay urqu q'ipaİapin qusquqa kas-kan. 'Cuzco is just behind that mountain.'

nuqaİan hamus-kaniy. 'I came alone.'

paqariİan liwruykita qurapusayki. 'I'll give you back your book by tomorrow.'

b. -ča.luwisačan sutivqa.

'My name is Luisita.'

kay ñančan urqumanga ris-kan.'This little road goes
to the mountain.'kunačaiñan misk'ita qusayki.'I'm going to give you
some candy in a minute.'Syntax.

In this and following units of these materials, a section of syntax will give information about the way words and phrases are combined into constructions. Here we present the topic-comment construction and the equivalence clause.

1. Topic-comment. The enclitic -qa marks the topic of an utterance. By using this topic-marker, the speaker calls special attention to one element in his statement. The remainder of the utterance is the comment about the topic. This comment frequently contains a validator, such as the enclitic -mi which was discussed in paragraph 2 of the Unit One exercises. We may perhaps infer that a particular word is a topic, though it may not contain -qa, if the remainder of the utterance is marked by a validator: kaymi činciru 'This is Chinchero.' But if a clause contains three or more functors, and no -qa appears, no such inference is possible: manan qusqutaču riniy 'I'm not going to Cuzco.'

nuqaqa husiymi kaniy.

'I am José.'

nuqaqa manan husiychu kaniy.

'I am not José.'

qusqutan ris-kaniy.

'I'm going to Cuzco.'

čahay waynaqa manan wakata mičinču. 'That boy is pasturing
the cows.'luwisačan sutiyqa.

'My name is Luisita.'

2. Equivalence Clause. The topic-comment construction just discussed generally overlays a construction at the clause level. Thus the utterance payqa mayistrun kas-kan can be divided into topic payqa and comment mayistrun kas-kan, but it is at the same time an equivalence clause. The clause is analyzed as subject payqa, complement mayistrun, and verbal kas-kan. The two analytic statements must be kept independent because the utterance paymi mayistruga kas-kan is also an equivalence clause, but the complement rather than the subject is marked as topic.

The functors of an equivalence clause are:

Subject	Verbal	Complement	Adverbial
---------	--------	------------	-----------

The order of occurrence of these functors may usually be changed without serious change in the meaning of the utterance.

The subject of an equivalence clause is nominative, adding no relator, the complement can be in the nominative or another case, depending on special conditions. The verbal is generally a form of the verb kay 'to be', in the present and ordinarily specific: kas-kan 'you are'. Equivalence clauses commonly occur without verbals when the subject is third person. Absence of the verbal is obligatory when the subject is third person and the meaning is general present. In practical terms this means that the form kan does not appear in equivalence clauses, although, with the meaning 'there is, there are', it may appear in intransitive clauses.

nugaga iskuytirun kaniv.

'I'm a schoolboy.'

payqa mayistrun kas-kan.

'He's a teacher.'

paym̄ mayistruga kas-kan.

'He's the teacher.'

qanqa wəkirun kanki.

'You're a cowboy.'

payqa manan mayistruču.

'He is not a teacher.'

payču manan mayistruga.

'He is not the teacher.'

čəhay waynaqa iskuylapin kas-kan.

'That boy is at school.'

The translations of the second and third examples reveal that the 'specific' form kas-kan cannot be associated with the English contrast between indefinite 'ə' and definite 'the'.

Exercises.

1.

t'antata munankiču?

arí munanin
manan munaniču.

(papa)
(kisu) 'cheese'
(misk) 'candy'
(siyaru)

kay taytata rihsinkiču?

(mama)
(wayna)
(sipas)

gusquta rikunkiču?

(činčiru)
(uruwamba)
(lima)

qənri rikunkiču?

luwisa peruwta rikunču?

arí, rikunmi.
manan rikunču.

(husiy)
(ališa) 'Alicia'
(luwis) 'Luis'

payri rikunču?

imatatah ruwas-kankiri?

(munay)
(mixuy) 'to eat'
(mičiy)
(quy) 'to give'

wəsitan ruwas-kaniy.

(siyaru)
(t'əntə)
(uwixa)
(lapis) 'pencil'

payri imat' tãh cus-kan?

2.a.

ima ninkín? (What did you say?)

pi ris-kan ninkín?

b.

maytan čahay runa ris-kan?
(warmi) 'woman'
(awtu)
(awiyun)

c.

maymanmi kay ñan ris-kan?
(runa ñan) 'foot path'
(awtu ñan) 'highway'
(hirukaril
ñan) 'railroad'

imamanmi hamus-kanki?

d.

maymantan kanki?
qanrí?

imamantan siyaru ruwa-kun?

(t'anta)
(aha)
(kisu)

e.

maypin tiyanki?
qanrí?

lapistan qus-kan.

waka hamus-kan ninin.
(awtu) 'car'
(awiyun) 'plane'
(runa) 'man'

čahay sipas ris-kan
niniytãh.
(wayna)
(wiraquča)
(sinūra)

urqutan.

(Iahta)
(qusqu)
(lima)

činčirumanmi.

(čahay wasi)
(abankay) 'Abancay'
(arkipa) 'Arequipa'

siyarumanmi.

(papa)
(aha) 'corn beer'
(liwru)

qusqumantan.

(lima)
(arkipa)
(abankay)
(peruw) 'Peru'
(estados unidos)
'United States'

tawakumanta.

(triyu) 'wheat'
(sara) 'corn'
(liči) 'milk'

činčirupin.

(uruwamba)
(qusqu)
(wilawila) 'Huila'

maypin mayistru kas-kan?
 (husiyča)
 (wəka)
 (liwru)
 (lapis)

iskuylapin kas-kan.
 (wəsi)
 (urqu)
 (čahay)
 (kay)

kərupiču iskuyla kas-kan?

manan. kaylapin.
 (čahay)
 (čahay pəmpa)
 (čahay urqu q"ipa)

3.a.

pitah qanri kas-kanki?
 qanrī?

nuqəqa husiymi kas-kaniy.
 (luwis)
 (isawil)
 (luwisa)

pitah payri kas-kan?

(pay)(mariya) 'Maria'
 (luwis)
 (husiy)

nuqari pitah kas-kaniy?

(qan)(antuñu) 'Antonio'

maytah luwisəčari?

luwisačaq uwixatan mičis-
 kan.
 (papa - lənk'ay)
 (wəsi - tiyay)
 (qusqu - riy)
 (čahay - kay)

(husiy)
 (mariya)
 (luwis)
 (isawil)

iman kay?

čayqa ləpistəh.

karī?
 čahayrī?
 čayrī?

(čay - liwru)
 (čahay - wəsi)
 (kay - siłita)
 manan čaytaqa rihsiniču.

b.

imatah kənkiri?

mayistrun kaniy.
 (čakariru) 'farmer'
 (karpintiru) 'carpenter'
 (čufir) 'chauffeur'

qanrī

imatah husiyčari?

payqa iskuylirun.

mariyačari?

luwisčari?

kay runarī?

kay wiraqučari?

mayistruču kay wiraquča kas-kan?

(uwixiru)
 (wəkiru)
 (čakariru)
 (kamači - kuh) 'author-
 arī, payqa mayistrun ity.'
 (kas-kan.)
 manan payqa mayistruču.

(kamači-kuh)
 (čufir)
 (karpintiru)

Conversation

1. A. What's this?
 B. That's a book.
 A. What's that?
 B. That's a mountain.
 A. And this one?
 B. That's a cigarette.
 A. What's your name?
 B. My name is María.
2. A. Do you want a cigarette?
 B. Yes I do. Thank you. How about you?
 A. No, thank you. I don't like them.
 B. What would you like then?
 A. I'd like some corn beer.
 B. In that case let's go for corn beer.
 A. All right. But where is it?
 B. It's at my house.

Listening In

luwisča uruwambata rin saraman. ñampi antukučawan tupan,
 hinaspa payman siyaruta qun.

- A. kaylataču!
- L. kaylatan!
- A. maytatah ris-kankiri?
- L. uruwambatan ris-kaniy.
- A. imamantah ris-kankiri?
- L. saramanmi ris-kaniy.

A. imatatah čay saramantari ruwanki?

L. ahatan ruwasah.

A. imata ninkín?

L. ahata niniytáh.

A. an! iča siyaruyki kas-kanču?

L. arí kas-kanmi. kayqa.

A. yusulpayki, urpiłáy.

L. hinałatapis.

Dictation

"pitah kay waynari kas-kan?" nis-kankičá. nuqaqa pawlu awqakusin kaniy. činčirumantan kaniy čaymi kičwata ałinta rimaniy. lahtaypiqa runa kičwałapin riman. kunanqa manan čaypiču tiyaniy, p"amiłaymi ičaqa čaypi kas-kan. taytaymi čakariru, mamaytah wasipi tiyan, panaytah uwixiru. huhłan panay, manan wayqiyqa kanču. činčirupiqa papata łank'anin, wakatapis mičiniy. kunanqa iskuylapin kas-kaniy qusqupi čaymi kastilanutapis rimaniy. činčiruqa uruwambapin, uruwambatah qusqupi, qusqutah peruwpi.

Cuzco - Unit 3

DIALOGUE

Pablo Auccacusi joins two school children at the bus stop early one morning and waits for the bus with them.

Aucc. youngster, youth
 already
 bus

warma
ña
unnibus

Hey, children.
Is the bus coming soon?

yaw, warmakuna!
ñaču unnibus hamunqaña?

Sibl. to arrive

čayay

Yes. It'll be here in a
few minutes.

arí, yaqañan čayaramunqa.

night

tuta

early in the morning

tutałamanta

every, each

sapa

morning

tutamanta

It comes very early every
morning.

tutałamantan sapa tutamantampis
hamun.

Aucc. with me
 to wait, expect
 then, so after that
 you (pl.)

nuqapuwan
suyay
hinaspa
qankuna

In that case let's wait,
so that I can go along
with you as far as
Huilahuila.

č"aynaqa hakuyá nuqapuwan
suyasuncis, hinaspa qankunata
qati-kusaykičis wilawilakama.

Sibl. Sure. Come on.

riki. hamuyá.

but

čaypas

we (pl.-exclusive)

nuqayku

to go back; go away

ripuy

3.2

But we are going to go to the school in town.	čaypas nuqaykuqa lahta iskuylatan ripus-kayku.
Aucc. then, so mate, partner school mate	čayri masi iskuylirumasi
Then are you school mates?	čayri iskuylirumasintinču kankičis?
Sibl. sister (male's) brother (female's) siblings	pana tura panatura
Yes. In fact we are sib- lings too.	arí. panaturantinmá kaykupas.
Aucc. to know (how); learn Oh! I didn't know that. parents	yačay an! manan čaytaqa yačaraniyču. taytamama
Who're your parents?	pikunatah taytamamaykičisri kanku?
Sibl. don doña Juan	dun duña huwan
Don Juan and doña María.	dun huwanwan duña mariyapuwanni.
Aucc. true, real they	čiqah paykuna
Really? I know them. native of this town I'm from this town too.	čiqah tá? paykunataqa rihsinin. kay lahtayuh nuqapis kay lahtayuhmi kaniy.
Sibl. I see! Oh!	ansi!

we (pl.-inclusive)

nuqančis

I see! It's good to know
that we're from the same
town.

ansi! č"aynaqa nuqančisqa
Iahtamasintinčá kančis.

which

mayqin

Which fellow are you?

mayqintah kas-kankiri?

Aucc. fablo

pawlu

Auccacusi

awqakusi

I'm Fablo Auccacusi.

pawlu awqakusin.

how many, how much

hayk'a

year

wata

How old are you now?

hayk'a watayuhñatah kankičisri?

Sibl. ten

čunka

four

tawa

fourteen

čunka tawayuh

two

iskay

twelve

čunka iskayniyuh

I'm fourteen years old
and she's twelve.

nuqan čunka tawayuh kaniy,
paytahmi čunka iskayniyuh.

Aucc. Good.

alinmi.

to teach, train

yačāčiy

What do they teach you at
school?

imakunatatatah iskuylapiri
yačāčisunkicis?

Sibl. to read, reading

liyiy

writing

qilqa

to write

qilqay

Spanish

kastilanu

and, also

ima

3.4

They teach us how to read, liyiyta; qilqayta, kastilanu
write and speak Spanish. rimayta iman.

Dialogue Review

- A. yaw, warmakuna! ñachu unnibus hamunqaña?
- S. arí, yaqañan chayaramunqa. tutañamantan sapa tutamantampis hamun.
- A. č"aynaqa hakuyá nuqapuwan suyasunčis, hinaspa qankunata qati-kusaykičis wilawilakama.
- S. riki. hamuyá. čaypas nuqaykuqa lahta iskuylatan ripus-kayku.
- A. čayri iskuytirumasintinču kankičis?
- S. arí. panaturantinmá kaykupas.
- A. an! manan čaytaqa yačaraniyču. pikunatah taytamamaykičisri?
- S. dun huwanwan duña mariyapuwanmi.
- A. čiqahťá? paykunataqa rihsinin. nuqapis kay lahtayuhmi kaniy
- S. ansi! č"aynaqa nuqančisqa lahtamasintinčá kančis.
mayqintah kas-kankiri?
- A. pawlu awqakusin. hayk'a watayuhñatah kankičisri?
- S. nuqan čunka tawayuh kaniy, paytahmi čunka iskayniyuh.
- A. añinmi. imakunatatatah iskuylapiri yačáčisunkičis?
- S. liyiyta, qilqayta, kastilanu rimayta iman.

GrammarMorphology.

1. Substantive plural: Quechua substantives are pluralized by adding the suffix -kuna: runa 'man'; runakuna 'men'.

2. Plural person reference in the verb, present tense.
In the plural of the present tense, Quechua formally distinguishes 1st person plural exclusive, -yku, from 1st person plural inclusive, -ñis, and also marks 2nd, -nkičis, and 3rd person, -nku, plural.

Corresponding subject pronouns have the following forms:
nuqayku 'we (excluding you)'; nuqančis 'we (including you)';
qankuna 'you all'; paykuna 'they'.

nuqayku t'antata mixuyku 'we (excl.) are eating bread'.

nuqančis t'antata mixunčis 'we (incl.) are eating bread'.

qankuna t'antata mixunkičis 'you-all are eating bread'.

paykuna t'antata mixunku 'they are eating bread'.

3. Abstracts. One group of substantive stems, called abstracts, or indefinite-interrogative stems, are used with very high frequency in asking questions, though they have other uses as well. The characteristic of abstracts is that they do not add the interrogative suffix -ču. The most common abstracts are:

ima	'what'	hayk'ah	'when; what day'
may	'where; which'	imayna	'how'
pi	'who'	maytukuy	'how many'
mayqin	'which; which person'	mayč'ika	'how much'
hayk'a	'how many; how much'	imanahtin	'why; how come'

4. Relators. We present two additional relators in this unit: -wan, instrumental case, and -kama allative case.

a. Instrumental. The suffix -wan, added to substantives, is translated 'with': nuqawan 'with me'; čaywan 'with that'. It functions also as a coordinator: alquwan mičiwanga animalmi kanku. 'Dogs and cats are animals', where -wan appears on both elements in the coordinate relationship.

In a slightly different form, -puwan, the suffix expresses the meaning 'also' as well: paypuwanmi qusqutaqa risah 'I'm going to Cuzco with him also'. -puwan may also function as a coordinator, in which case it is added to all members of a series: kaypuwan čahaypuwanmi čaxrayqa 'This one and that one are my fields', or, at a minimum, the last member of a series of which earlier members add -wan: qanwan paywan nuqapuwani qusqutaqa risunčis 'You, he, and I also are going to Cuzco'.

With coordinative meaning, -wan and -puwan may follow other relators, -ta and -man, for example: imatawanmi munanki 'What else do you want'.

b. Allative. The suffix -kama, added to substantives, is translated 'up to; until; as far as': p'away, činčirukama riy! 'Hurry, go as far as Chinchero.' paqarinkama. 'Until tomorrow.'

5. Numerals.

huh	'one'	iskay čunka	'twenty'
iskay	'two'	kinsa čunka	'thirty'
kinsa	'three'	tawa čunka	'forty'
tawa	'four'		
pisqa	'five'	pačax	'one hundred'
suhta	'six'	iskay pačax	'two hundred'
qančis	'seven'		
pusah	'eight'	waranqa	'one thousand'
isqun	'nine'	iskay waranqa	'two thousand'
čunka	'ten'		
	čunka huhniyuh		'eleven'
	čunka iskayniyuh		'twelve'
	čunka kinsayuh		'thirteen'
	iskay čunka huhniyuh		'twenty-one'
	iskay čunka iskayniyuh		'twenty-two'
	iskay čunka kinsayuh		'twenty-three'

As in the last examples above, the suffix -yuh (or -niyuh after consonants) adds the number it marks to a preceding number.

When a numeral modifies a substantive, the plural suffix is often not added to the latter: iskay weka 'two cows'.

Syntax.

1. Transitive Clause. The functors of a transitive clause are:

Subject	Object	Verbal	Adverbial
---------	--------	--------	-----------

3.8

The subject, as usual, is in the nominative case. The object is always accusative case, i.e., marked with -ta. As in other clause types, the order of functors is flexible, though the verbal in Quechua usually occurs toward the end of the clause.

Exercises.

1.

Imakunan čahaykuna?

runakuna

(wasi)

(urqu)

(ñan)

Imakunan kaykuna?

(waka)

(maiki) 'tree'

(alqu) 'dog'

(urpiča) 'bird'

(miči) 'cat'

2. kastiñanuta yačankičisču?

arí yačaykun.
manan yačaykuču.

(siyaru -munay)

(lima - rikuy)

(mayistru - rihsiy)

(kičuwa - rimay)

čahay warmakuna kičwata rimankuču? arí rimankun.
manan rimankuču.

(mayistru - rihsiy)

(lima - rikuy)

(misk'i - munay)

(kastiñanu - rimay)

ałintaču rimas-kančis?

arí ałintan rimas-kančis.
manan. pantas-kančismi.
(No. We're mistaken.)

(liyyi)

(qilqay)

(yačay)

(ruway)

(łank'ay)

imatan ruwas-kankičis?

mayistrutan suyas-kayku.

(siyaru- pitay) 'to smoke'
 (liwru - liyiy)
 (waka - mičiy)
 (uwixa - ñak'ay) 'to slaughter'
 (sara - muč'ay) 'to shell
 corn'

paykuneri imatatah ruwas-kanku?

paykunaqa t'antatan
mixus-kanku.

(čaxra 'farm' -- ĩank'ay)
 (aha - uxyay)
 'to drink'
 (keč a - yačay)
 (qusqu - riy)

3.

a. piwanmi ĩank'ankičis?

meyistruwanmi.

(tiyay)
 (puriy)
 (tupay)
 (yačay)

(mariyanu)
 (runakuna)
 (sipaskuna)
 (meyistrukuna)

imawanmi papata ĩank'ankičis? taxĭawanmi. (With a plow)

(qilqay) (lapis)
 (mixuy) (kucara) 'spoon'
 (waka - ñak'ay) (kuciĭu) 'knife'
 (unqay) 'to be sick' (čuxcu) 'malaria'

imakunatan munas-kankičis? siyarutawan, kafiytawanmi.

(lapis, liwru)
 (aha, kuka) 'coca leaves'
 (papa, sara, t'anta)
 (alqu, miči, uwixa, waka)

pipuwanmi iskuylata rinkičis? husiyčapuwanmi.

(mariyača)
 (qan)
 (pay)
 (paykuna)
 (qankuna)
 (iskuylirukuna)

pikunan taytamamaykičis?

dun huwanwan, duña mariyapuwanmi.

(dun luwis, duña ališa)
 (duña luwisa, dun husiy)
 (kay tayta, čahay mama)
 (čahay siñura, kay wirequča)

məyqinkunen iskuyli ru
masiykičiskuna?

husiyčawan, mariyačawan,
luwisəčəpuwənmi.

(mariyanu, isawil, huwan)
(əntuñu, luwis, mariyə)
(kay sipas, čəhay waynə)
(čay waynəkunə, kay sipaskuna)

b. məykəməni ris-kənkičis?

iskuylakama.

(İahta)
(qusqu)
(lima)
(peruw)

hayk'ahkəməni kəypi kənkičis? tayrimankəməni. (Till this after-
noon.)

(č'isin) 'evening'
(pačərin)
(minč'a) 'the day after
tomorrow'
(huh semənə) 'next week'
(huh kiĭa) 'next month'
(huh wata)

4.

yupayčis huhməntə čunkəkəməni. huh, (2,3,4,5,6,7,8,9) čunka.

kunəntəh čunka huhniyuhməntə
iskay čunkəkəməni.

čunka huhniyuh,
(12,13,14,15,16,17,18,19),
iskay čunka.

hayk'an watayki?

iskay čunka tawayuhmi.

(18)
(21)
(26)
(15)
(29)
(30)
(44)

maytukuymi wakayki?

(uwixa)
(čaxra)
(liwru)
(maĭki)

pisqa čunka kinsayuhmi.

(300)
(17)
(32)
(1000)

mayč'ikatah qulqiykiri
kas-kan?

tawa pačəx sulismi kas-kan.

(how much money do you have?) (I have four hundred soles.)

(55) (500)
(70) (4000)
(98) (10,000)

3.11

Conversation

1. A. Who are you?
B. I'm a teacher.
A. Who's that man?
B. He's don Mariano.
A. What does this gentleman do?
B. He teaches Quechua.
A. What are those girls waiting for?
B. They're waiting for the bus.
2. A. Up to what number can you count?
B. I can count to a hundred.
A. In that case, count from ten to fifteen.
B. Okay. Ten, eleven, twelve, thirteen, fourteen, fifteen.
A. How much money do you need?
B. I need three thousand soles.
A. With whom do you work?
B. I work with José and María.

'number' numiru

Listening In

huh wiraquča huh t'aqa istudyantikunawan rimanku unibersidadmanta rimaykuna yačaymanta ima.

- W. yaw, wayna sipaskuna! imatan kaypi ruwas-kankičis?
I. unibersidadpin istudyas-kayku.
W. imakunatatā čaypiri yačas-kankičis?
I. kastīlanu rimayta, kičwa rimayta iman yačas-kayku.

- W. pitah kičwatari yačačis-kan?
 I. ayakučumanta mayistruwan qusqumanta huh waynapuwanmi.
 W. mayqin kičwatah čayri?
 I. qusqu kičwan.
 W. hayk'atah kičwa klasipiri kas-kankičis?
 I. čunka kinsayuhmi kayku. isqunmi warmikuna, tawatah q"arikuna.
 W. hayk'ahkamatah kay unibersidadpiri tiyankičis.
 I. agustu kilakaman.

t'aqa	'group'
istudyanti	'student'
unibersidad	'university'
istudyay	'study'
klasi	'class'
q"ari	'male'
agustu	'August'

Dictation

qusquqa karupin kas-kan. limamantan unnibus rin abankayninta, hinaspan kinsa p'unčaypi čayan qusquman. awiyunmi ičaqa yaqa iskay uraľapi p"awan. sapa p'unčaymi awiyun rin qusquta, čaypin rinku runakuna huh lahtakunamanta. qusquta rinki čayqa mačupixčuta, sahsaywamanta, činčiruta iman rikunki. qusqumantan awtukaril rin mačupixčuman. činčiruqa manan karupiču, awtun rin sapa dumingun qusqumanta. munanki čayqa arkipatapis rinki makinapi, hinaspa punuta titiqqa qučata ima rikunki čaymantatah limaman ripunki unnibuspi.

ura 'hour'

mačupixču	'Machupiccho'
sahsaywaman	'Sacsayhuaman'
awtukaril	'motorcar'
dumingu	'Sunday'
makina	'train'
titiqqa quča	'lake Titicaca'

Cuzco - Unit 4.

DIALOGUE

The teacher and students in a language class begin the day's work.

Stud. fine, well

aĭiĭan

Hello, teacher.

aĭiĭanču, mayistru.

Teach. child, baby

wawa

Hello, children.
How are you?

aĭiĭanmi, wawakuna.
imaynaĭan kas-kankičis?

Stud. beautiful, nice

sumah

more; fortunately

aswan

to create; fix

kamay

creator, God

kamah

Just fine with the love
of our Lord.

sumahĭan aswan, kamahninčispa
munayninwanqa.

time, hour

uras

What time is it?

ima urasñan kas-kan?

Teach. eight o'clock

las uču

It's eight o'clock
already.

ñan las učuña.

to go in, enter

haykuy

come in

haykumuy

classroom; class

klasi

inside, interior

uxu

You can come into the
classroom.

haykumuyčis klasi uxuman.

Stud. What're we going to do
this morning?

imatan kunan tutamantan
ruwasahku?

Teach.	not yet	amarah.
	later on	čaymantaña
	Wait a minute. I'll tell you that later on.	amarahyá. čaymantaña nisaykičis.
	all, everything	Iapa
	all of you	Iapaykičis
	to come back, come in	hampuy
	missing, absent	q'asa
	to spend, decrease	q'asay
	to be absent, be missing	q'asa-kuy
	Is everybody here, or is someone missing?	Iapaykičisču hampurankičis, iča pikunaču q'asa-kamurankupas?
Stud.	Víctor and Mariano aren't here.	bixturčawan mariyanučawanmi mana kankuču.
	so, in case	čayqa
	just, recently	čayrah
	to appear, show up	rixuriy
	They live far away, so they'll probably show up a little later.	karupin wasinku, čayqa čayrahčá rixurimunqaku.
Teach.	whose	pihpa
	to lend; borrow; ask for	mañay
	Who's got a pencil. May I borrow it?	pihpan lapişnin kas-kan? mañaywayčis.
Stud.	color	kulur
	I've got one. What color would you like?	nugahqa kas-kanmi. ima kulurtatah munas-kankiri?
Teach.	red	puka

4.3

The red one please.

pukata, aľiču.

Manuel

manul

door

punku

to close

wisq'ay

Hey, Manuel! Shut the door.

yaw, manulča punkuta wisq'ay.

window

bintana

to open

kičay

And you, open the window to let the air pass.

qantah bintanata kičay wayrah haykurimunampah.

Stud. Quechua (human's language)

runasimi

mouth; word, language

simi

Teacher, when will we be able to speak Quechua?

mayistru, hayk'ahmi runasimimanta rimasahku?

Teach. a long period of time; to last (time)

unay

Pretty soon.

manan unaypiču.

to see, look at

q"away

to hear, listen

uyariy

to imitate

qatiči-kuy

Looking at your book listen to what I say, and then repeat it.

liwruykičišta q"awaspa rimasqayta uyariwayčis, čaymantatah qatiči-kuwayčis.

Stud. again, increase

yapa

again

yapamanta

to be able to

atiy

Please, say it again. We still can't.

aľiču yapamanta niy. manan atiruykuču.

Teacher. You repeat exactly what
I say.

rimasqayta hinaġa ninkiċis.

fine, good, wonderful

kusa

like that

ċ"ayna

difficult

sasa

Now it's fine. You see?
It's easy.

kusa kunanqa, ċ"ayna
manan sasacu.

Dialogue Review

- S. aliľanču, mayistru!
- T. aliľanmi, wawakuna! imaynaľan kas-kankiĉis?
- S. sumahľan aswan, kamahninĉispa munayninwanqa.
ima urasňan kas-kan?
- T. űan las uĉuňa. haykumuyĉis klasi uxuman.
- S. imatan kunan tutamantan ruwasahku?
- T. amarahyá. ĉaymantaňa niľsaykiĉis.
ľapaykiĉisĉu hampurankiĉis, iĉa pikunaĉu q'asa-kamurankupas?
- S. bixturĉawan mariyanuĉawanmi maňa kankuĉu.
karupin wasinku, ĉayqa ĉayrahĉá rixurimunqaku.
- T. pihpan lapisnin kas-kan? maňayuwayĉis.
- S. nuqahqa kas-kanmi. ima kulurtatah munas-kankiri?
- T. pukata, aľiĉu.
yaw, manulĉa. punkuta wisq'ay. qantah bintanata kiĉay
wayrah haykurimunampah.
- S. mayistru, hayk'ahmi runasimimanta rimasahku?
- T. manan unaypiĉu.
liwruykiĉista q"awaspa rimasqayta qatiĉi-kuwayĉis,
ĉaymantatah qatiĉi-kuwayĉis.
- S. aľiĉu yapamanta niy. manan atiruykurahĉu.
- T. rimasqayta hinaľa ninkikiĉis. kusa kunanqa. ĉ"ayna
manan sasacu.

Dialogue Review

- S. aliĭanču, mayistru!
- T. aliĭanmi, wawakuna! imaynaĭan kas-kankičis?
- S. sumahĭan aswan, kamahninčispa munayninwanqa.
ima urasñan kas-kan?
- T. ñan las učuña. haykumuyčis klasi uxuman.
- S. imatan kunan tutamantan ruwasahku?
- T. amarahyá. čaymantaña nisaykičis.
Iapaykičisču hampurankičis, iča pikunaču q'asa-kamurankupas?
- S. bixturčawan mariyanučawanmi maña kankuču.
karupin wasinku, čayqa čayrahčá rixurimunqaku.
- T. pihpan lapisnin kas-kan? mañayuwayčis.
- S. nuqahqa kas-kanmi. ima kulurtatah munas-kankiri?
- T. pukata, aliču.
yaw, manulča. punkuta wisq'ay. qantah bintanata kičay
wayrah haykurimunampah.
- S. mayistru, hayk'ahmi runasimimanta rimasahku?
- T. manan unaypiču.
liwruykičista q'awaspa rimasqayta qatiči-kuwayčis,
čaymantatah qatiči-kuwayčis.
- S. aliču yapamanta niy. manan atiruykurahču.
- T. rimasqayta hinaĭa ninkičis. kusa kunanqa. č"ayna
manan sasachu.

GrammarMorphology

1. Person reference in the verb, future tense. In the future tense, only 1st and 3rd persons have novel forms. 2nd person, the singular and plural, is identical with present tense endings: hamunki means 'you come' or 'you will come'; hamunkičis means 'you-all come' or 'you-all will come.'

	<u>Singular</u>	<u>Plural</u>
1st person	-sah	-sahku (excl.) -sunčis (incl.)
3rd person	-nqa	-nqaku
nuqa risah		nuqayku risahku
		nuqančis risunčis
qan rinki		qankuna rinkičis
pay rinqa		paykuna rinqaku

2. Person reference in the substantive. The set of suffixes for allocation or person reference in the substantive are almost identical with verb person reference suffixes in the present tense. The differences are: 1) the use of -yki rather than -nki for 2nd person, and 2) the use of -ni, an element without meaning, before substantive stems which end with a consonant.

	<u>Singular</u>	<u>Flural</u>
1st person	-y	-yku (excl.) -nčis (incl.)
2nd person	-yki	-ykičis
3rd person	-n	-nku

Thus:

wasiy	'my house'	wasiyku	'our (excl.) house'
		wasinčis	'our (incl.) house'
wasiyki	'your house'	wasiykičis	'your (pl.) house'
wasin	'his house'	wasinku	'their house'
mak'asniy	'my jug'	mak'asniyku	'our (excl.) jug'
		mak'asninčis	'our (incl.) jug'
mak'asniyki	'your jug'	mak'asniykičis	'your (pl.) jug'
mak'asnin	'his jug'	mak'asninku	'their jug'

Except for 1st person plural exclusive and 3rd person plural, all of these person marked substantives may add -kuna, the substantive plural suffix: w a s i y k u n a 'my houses'; mak'asniykičiskuna 'your (pl.) jugs'. However, the exceptions may appear in such sentences as kay wasikunaqa wasiykun. 'These houses are our houses.'

3. Possessive relator, -pa ~ -h. The possessive relator marks the possessor in the possessor-possessioned relationship. It occurs in the form -pa after consonant-final substantive stems, and in the form -h after such stems ending with a vowel. With some frequency -pa is used redundantly after -h, particularly with the abstract stem pi.

Thus: taytaypa qulqin 'my father's money'
 nuqah qulqiy 'my money'
 pihpa qulqinmi 'Whose money is it?'

4. The suffix -yuh. The use of this suffix implies that the substantive stem to which it is added is in a very close relationship to another substantive, which may not be expressed, or to the subject of the clause.

a. In numerals, -yuh is suffixed to a number which is added to a preceding number. čunka pişqayuh 'ten plus five' or 'fifteen'.

b. -yuh may be suffixed to substantives preceded and modified by numerals or other quantifiers:

tawa pačax qulqiyuhmi kaniy. 'I have four hundred soles'.

hayk'a walpayuhmi kanki? 'How many hens do you have?'

ask'a wawayuhmi kaniy. 'I have a lot of children'.

c. With substantives referring to places (but not place names), -yuh implies provenience of the subject.

may lahtayuhmi kanki? 'What town are you from?'

lahtayuhču kanki? 'Are you from the town?'

d. When the substantive refers to real estate or other such property (such as a herd of cows), -yuh derives a new substantive which means owner of the property:

qaŋču wasiyuh kas-kanki? 'Are you the owner of the house?'

nuqaqa kay tindiyuhmi kaniy. 'I'm the storekeeper.'

5. Imperative plural, -yčis. In addressing more than one person at a time, the plural form of the imperative, -yčis, is obligatorily added to the verb stem: kay liwruykičista liyiyčis! 'Read your books!'

Syntax.

1. Intransitive clause. The functors of an intransitive clause are:

Subject

Verbal

Adverbial

The subject, as usual, is in the nominative case. No object or complement appears. The order of functors is flexible, though once again the verbal is commonly found toward the end of the clause.

EXERCISES.

1.

hayk'ahmi qusquta rinki?

paqarinmi risah.

(minč'a) 'the day after tomorrow'
 (hawa simana) 'next week'
 (hawa kila) 'next month'
 (wataman) 'next year'
 (tayriman) 'this afternoon'
 (č'isiman) 'tonight'

limata hamusahču?

arí, hamunkin.
 ama hamunkiču.

(iskuyla - ripuy)
 (siyaru - pitay)
 (karta 'letter' - qilqay)
 (wasi - haykuy)

iskuylata ripunkičisču?

arí, ripusahkun.
 manan ripusahkuču.

(uwixa - mičiy)
 (punku - wisq'ay)
 (bintana - kičay)
 (liwru - q"away)
 (waka - bindiy 'to sell')

imatan kunan ruwasunčis?

kičwatan yačasunčis.

(liwru - liyiy)
 (siyaru - pitay)
 (kafiy 'coffee' - uxyay)
 (runasimi - rimay)
 (samay) 'to rest'

husiyča hamunqaču?

arí hamunqan.
 manan hamunqaču.

(mariya - mixuy)

(mayistru - yačāčiy)
 (aha - kay)
 (mamača - wayk'uy 'to cook')
 (taytača - lank'ay)

husiyčawan mariyačawan hamunqakuču?

arí hamunqakun.
 manan hamunqakuču.

(mayistrukuna - yačāčiy)
 (sipaskuna - wayk'uy)
 (waynakuna - lank'ay)
 (warmakuna - puxlay 'to play')
 (luwisa, isawil - rimay)

2.

maymi mamayki?

mamayqa wasipin kas-kan.

(tayta)
 (warmi) 'wife'
 (qusa) 'husband'

(uruwamba - kay)
 (mixuna 'meal' - wayk'uy)
 (papa - lank'ay)

maymi panaykikuna?

panaykunaqa wakatan mičis-kanku.

(tura)
 (wayqi) 'brother (male's)'
 (ñaña) 'sister (female's)'

(iskuyla - kay)
 (kanasta 'basket' - ruway)
 (lixla 'scarf' - away 'to weave')

wakaykiču kay?

arí, wakaymi.
 manan wakayču. huhpan.

(liwru)
 (lapis)
 (sumbriru) 'hat'
 (saku) 'coat'
 (rilux) 'watch'

taytaykih wakan kanču?

arí, taytaypaqa wakan kanmi.
 manan taytaypaqa wakan kanču.

(mama - lixla)
 (sipas - mak'as)
 (pana - qulqi)
 (tura - lapis)
 (ñaña - qusa)

čañay iskuylirukunah liwrunku
 kanču?

arí, paykunahqa liwrunku kanmi.
 manan paykunahqa liwrunku kancu.

(warmacha - bula 'ball')
 (wayna - sipas)
 (runa - warmi)
 (warmi - qusa)

lahtaykuta rikunkiču?

arí, rikunin lahtaykičistaqa.

(wasi)

(čaxra)
 (iskuyla)
 (tayta - rihsiy)
 (mayistru)

maypin wakančis kas-kan?

wakancisqa čahaypin kas-kan.

(lapis)
 (qulqi)
 (mama)
 (mayistru)

pihpa lapisninmi kay?

nuqahmi.

(liwru)
 (mak'as)
 (qulqi)
 (caxra)

(pay)
 (nuqayku)
 (qan)
 (paykuna)

3.

a. may lahtayuhmi kanki?

qusqu lahtayuhmi kaniy.

(abankay)
 (ayakuču) 'Ayacucho'
 (arkipa)
 (punu) 'Puno'
 (peruw)

hayk'a watayuhmi kanki?

iskay čunka watayuhmi kaniy.

(waka)
 (uwixa)
 (wasi)
 (wawa) 'child'
 (warmi)

(puşah)
 (pačax)
 (iskay)
 (pisqa)
 (č'uĭa) 'one'

qanču wasiyuh kas-kanki?

arı nuqan wasiyuhqa kaniy.
 manan nuqaču wasiyuhqa kaniy.

(čaxra)
 (tinda) 'store'
 (asinda) 'hacienda'
 (aĭpa) 'land'

sapaĭaykiču kanki iča
 piñiyuhču?
 (Are you alone, or do you
 have someone else?)

sapaĭaymi kaniy.
taytayuhmi kaniy.

(mama)
 (warmi)
 (qusa)
 (wawa)

taytayuh mamayuhmi kaniy.

(wayqi, pana)
 (ñaña, tura)
 (tiyah masi) 'roommate'

(kasara-kuh masi) 'fiancé'

b. imatan ruwasahku?

wasi uxuta haykuyčis.

(punku - kičay)
(bintana - wisq'ay)
(liwru - liyiy)
(wasi - ripuy)
(siyaru - pitay)

kay patačapi tiyayuyčis. qampis tiyayuyá.

(siyaru - pitay)
(aha - uxyay)
(kuka - hałpay 'to chew')
(misk'i - č'unqay 'to suck')

Conversation

1. A. How are you?
B. I'm fine. How are you?
A. I'm fine, too. It's a beautiful day, isn't it?
B. Yes, it is. What're you going to do today?
A. I'm going to pasture my cows.
B. Then we'll pasture together. I'm going to drive my sheep.
A. That's fine. Where shall we meet?
B. On that plain over there.
2. A. Hey, boy! Whose son are you?
B. I'm (don) Victor's.
A. I see! How old are you?
B. I'm twelve years old.
A. Does your father own a farm?
B. Yes. My father owns a farm and a house.
A. And what's your mother's name?
B. Her name is (doña) Isabel.

Listening - In

éstados unidosmanta sipas kuh gusqu Iahtayuh waynawan
rihsina-kunku unibersidadpi. caymantatah cay wayna
Iahtanmanta wilan cay sipasman.

sipas: imaynañan, yaw wayna!

wayna: añiñanmi, sipas!

sipas: may nañunniyuhmi kanki?

wayna: peruw Iahtayuhmi kaniy.

- sipas: č"aynaqa qusquta rikunkiču?
- wayna: riki. qusqumantan kaniy.
- sipas: čiqahťá? hakuyá rihšina-kusunčis.
- wayna: riki, imayna mana. qanri maymantatah kanki?
- sipas: nuqaqa estados unidosmantan kaniy.
- wayna: kusa. kay unibersidadpiču istudyas-kanki?
- sipas: arí, kaypin. kanču unibersidad qusqupiri?
- wayna: arí kanmi. san antonyon sutin.
- sipas: karurahču limamanta qusqumanri?
- wayna: arí, karurahmi. awtupin iskay p'unčay riy, čaypas awiyumpiqa iskay ura p"awaylan.
- sipas: hayk'ahtah qusqutari kutipunki?
- wayna: kay wata tukuytan, siñurača.

našun	'nation'
imayna mana	'why not'
kutipuy	'to go back, return'
tukuy	'to end, at the end'

Dictation

kunanqa huh lahtamasimanta wiłasaykičis. lisardo peresmi sutin. payqa wiraquča dañilpawan siñura alixandrinahpuwan wawanmi. "činčirumantan kaniy" ninmi. mamanmi mayistra karan unay činčiru warmi iskuylapi, hinapin lisardoqa wiñan. taytamamanqa uruwambamantan kanku. iskaymi panankuna kawsas-kanku, huh pananqa wañupunmi, wayqinmi ičaqa mana kanču. čay lisardoqa warmalarahmi qusquta ripuran, hinaspan čaypi iduka-kuran alin runa kanankama. kunanqa huh kulixyupin

yačāčis-kan, warmiyuh wawakunayuh iman kampis. paytaqa
 sisk"učamantan rihsiyku. kusatan tusun, takin ima,
 čaykunawanmi lapa runah sunqunta kusičin.

wiñay	'to grow up'
kawsay	'to live (exist)'
wañuy	'to die'
iduka-kuy	'to be educated'
kulixyu	'high school'
sisk"uča	'country boy'
tusuy	'to dance'
takiy	'to sing'
kusičiy	'to entertain'

DIALOGUE

An anthropologist goes visiting in Chinchero, with a young man as guide.

Guid. to look for, search

mask"ay

Excuse me, sir. I'm
looking for you.

yaw, wiraquča! mask"amus-
karaykin.

Anth. yes (signifying
attention)

hay!'

to go or come near,
approach

ač"uyuy

Yes, young man. Come
here.

hay, wayna! ač"uyamuyá
kayman.

what for

imaṭpah

Why are you looking for
me?

imaṭpahču iča mask"amuwas-
kanki.

Guid. I'm informed that you're
the person who came
from Lima. Is that
correct?

qantahsi limamanta hamuh
wiraquča kas-kankí.

Anth. Yes, I'm the one.

arí, nuqatáh.

to tell (relate),
report, advise, inform

wiṭay

Who told you that?

pitah wiṭarasunkiri?

Guid. order, mandate

kamači

authority

kamači-kuh

to guide, lead

pusay

to send (a person)

kačay

Our governor told us,
and he sent me to be
your guide.

kamači-kuhniykun nin, čaymi
pay kačamuwas-kan
pusahniykita.

Anth. Wonderful.

kusa.

but

ičaqa

a while, moment

ratu

to stand up, stop

sayay

to arrange, fix

aīičay

But, please wait a minute
for me. I've got to fix
my things first.

ičaqa huh ratuīa sayay-kuy.
aīičayru-kunayrahmi kas-kan
imaykunapis.

Guid. to give, offer

quy

You probably have some
cigarettes, don't you?
May I have one, please?

siyaruykiqa kas-kančá. aīiču
'quyuway.

to smoke

pitay

to desire to smoke

pitabayay

I want to smoke.

pitabayawas-kanmi.

Anth. Why not. Here you are.

imayna mana. kayqa.

pack

kaxitiīa

to bring, take, carry

apay

If you want, take the
whole pack with you.

munaspaykiqa hina kaxitiīantinta
apa-kuy.

to help

yanapay

because you are help-
ing me

yanapawanaykirayku

wanted; favorite; in
demand; need

munasqa

Since you're going to help
I'll provide you
everything you need.

yanapawanaykiraykuqa ima
munasqaykitapis qusaykin.

Guid. You're very kind.

ima nuqapahrahtah.

very much.	anča
happy	kusi
to be happy; happiness	kusi-kuy
to guide everywhere	pusa-kačay
to finish, end; all, everything	tukuy
I'm very glad I met you. I'm willing to take you all over the place, with pleasure.	ančatan kusi-kuniy qanwan tupasqayta. nuqaña pusa-kačamusayki tukuy sunquywan.
Anth. happy, pleased	kusi'sqa
I'm pleased too, because you're a nice person.	nuqapis kusiqan kant'y aġin runa kahtiyki.
let's go	hakučis
shortly, soon	askama
late (in the morning)	timpu
or early (in the after- noon)	
to be late (morning)	timpuyay
Let's go now. It's getting late so fast.	hakučis kunanqa. askaman timpuyaramus-kan.
Guid. to do so	hinay
That's right.	arí hinanmi.
among young people	waynapura
quickly, rapidly, soon	Iukuġa
to walk, travel; to function	puriy
Since we both are young men, we'll be moving fast.	waynapuratah kas-kančis čayqa Iukuġatehčá puriramusunčis.

Anth.	sun	inti
	hot	rup'a
	to burn; sunshine	rup'ay
	to sun, shine (the sun)	rup'ayay
	The sun is shining beautifully.	sumahtan intipas rup'ayamus-kan.
	which way	maynin
	Which way are we going to go?	maynintatah risunri?
Guid.	This way.	kaynintan.
	along this road	kay ñantakama
	pass, cove, crevice; a passage (between mountains)	q'asa
	We'll go by this road, as far as that passage.	kay ñantakaman risunčis čahay q'asakama.
	right	pañā
	side	laru
	to turn, bend	q'iwiy
	lake	quča
	Piviray	piwiray
	to go around, turn	muyuy
	Then we'll turn to the right, and go around the lake of Piviray.	čaymantatahmi paña laruman q'iwirisunčis, hinaspan piwiray qučah patanta muyumusunčis.
Anth.	ayllu (Inca community)	ayľu
	to show	rikučiy
	everywhere, all over	hinastin
	all day long	č'isiyah

Since you're familiar with
every ayllu, you'll show
me around all day long.

Iapan ayllupas rikusqaykitah
čayqa, qančá riki
rikučimuwan ki hinestintapas
č'isiyah.

to meet

tinkuy

to cause people to
meet

tinkunačiy

And also I'll introduce
you to the people.

runakunawan ima
tinkunačimuwan ki.

Dialogue Review

- G. yaw, wiraquča! mask'amus-karaykin.
- A. hay, wayna! ač'uuyamuyá kayman. ima Iapahču iča
mask'amuwas-kanki?
- G. qantahsi limamanta hamuh wiraquča kas-kanki.
- A. arí, nuqatáh. pitah wi Iarasunkiri?
- G. kamači-kuhniykun nin, čaymi pay kačamuwas-kan pusahniykita.
- A. Kusa. ičaqa huh ratu Ia saya-kuy. a Iičayru-kunayrahmi
kas-kan imaykunapis.
- G. siyaruykiqa kas-kančá. a Iiču quyuway. pitanayawas-kanmi.
- A. imayna mana. kayqa. munaspaykiqa hina kaxiti Iantinta
apa-kuy. yanapawanaykiraykuqa ima munasqaykitapis
qusaykin.
- G. ima nuqapahrehtah. ančatan kusi-kuniy qanwan tupasqayta.
nuqaña pusa-kačamusayki tukuy sunquywan.
- A. nuqapis kusişqar kaniy a Iin runa kahtiyki.
hakučis kunanqa. askamen timuyaramus-kan.
- G. arí hinanmi. waynapuratah kas-kančis čayqa, Iuku Iatahčá
puriramusunčis.
- A. sumahtan intipas rup'ayamus-kan.
maynintatah risunčisri?
- G. kaynintan. kay ñantakaman risunčis čahay q'asakama,
čaymantatahmi paña larumen q'iwirisunčis, hinaspan
piwiray qučah patanta muyumusunčis.
- A. Iapan ayllupas rikusqaykitah čayqa, qančá riki
rikučimuwan ki hinestintapas č'isiyah, runakunawan
ima tinkunačimuwan ki.

GrammarMorphology.

1. -ra, past tense. The sequence -ra is not, strictly speaking, an affix. Its real nature can only be understood from a careful reading of the section on pendant verb phrases in the accompanying formal grammar. But it is true that translations of forms which include -ra generally imply action in the past, so that English or Spanish speaking students may wish to think of this sequence as a past tense suffix. Note, however, that the general present also covers past time, with the result that forms in the general present are sometimes glossed with past tense translations. Thus:

qayniwančayqa qusqutan riraniy. 'I went to Cuzco yesterday.'

č'isiqa wasipin karaniy. 'Last night I was at home.'

But:

qaynimpaqa rikuykin. 'I saw you a few days ago.'

2. More relators. We present here three additional case suffixes. Like the others they are added always to substantive stems.

a. -pah, purposive. In terms of translation, this suffix has two meanings. In imapahmi runasimita yačas-kanki? 'For what purpose are you studying Quechua?' the reference is to purpose. In imapahmi čay kapuliyki? 'For what (are you exchanging or bartering) those cherries of yours?' the reference is to exchange.

b. -rayku, causative. The reference is to cause, reason, or motive behind an action. imarayku mana iskuylata hamurankiču? 'Why didn't you go to school?'; čaytaqa yanapawanaykirayku quykin. 'I'm giving you (this) so that you'll help me.'

c. -pura, interactive. This suffix does not mark a relationship between the marked word and another word, but rather between two or more persons or other referents implied by the substantive to which -pura is added: nuqančispuraqa ałintan yačana-kunčis. 'We understand each other well.'; paykunapuran rimanku. 'they talked it over among themselves.'; q"aripuran kayku. 'We are both boys.'

The relator -kama sometimes replaces or follows -pura, without apparent difference in meaning: warmikaman kayku. 'We are both girls.'; lahtapurakaman kayku. 'We're all from the same town.'

3. Substantive derivation. When certain derivational processes are applied to verb stems, new forms result which are considered substantives, since substantive suffixes can then be added to them. We distinguish here between two types of substantive derivation: 1) addition of a nominalizing suffix: -y, -na, or -h, and 2) addition of a nominalizing sequence: -hti, or -spa.

a. Nominalizing suffixes. These are -y, process, -na, material, and -h, agent.

Adding the process nominalizer -y to a verb stem

forms words which refer to the action as a process: mixuy 'eating'; lank'ayqa manan sasaču. 'Working (or work) isn't difficult'.; unquyniyqa ñan q"aliyarunña. 'My sickness is over.'

Adding the material nominalizer -na to a verb stem forms words which refer to matter (sometimes figurative) affected by the action: mixuna 'food'; lank'ana kas-kanču? 'Is there any work?'; runasimin yačanay kas-kan. 'I have to learn (i.e. the learning of) Quechua.'; puñunayki kanču? 'Do you have a bed?'. .

Adding the agent nominalizer -h to a verb stem forms words which refer to the doer of the action: lank'ah 'worker'; lank'ahkunatan mixučis-kaniy. 'I'm feeding the workers.'; mixuhmi hamus-kaniy. 'I'm coming to eat.'; paqarin wilahniyki kutirusah. 'I'll be back tomorrow to tell you that.'.

b. Nominalizing sequences. Adding the sequence -hti marks a verb stem as referring to an action which is simultaneous with another action. A substantive person marker always follows. The directional modals -mu, -pu, -wa, and -su often precede the sequence. parahtinmi mana lank'aniyču. 'I haven't worked because it was raining.'; čaxrayta lank'ampuwahtiykiña ahata qusayki. 'I'll invite you to have some chicha after you work in my field.'; qulqita apamuwahtiykiqa papata qusaykiyá. 'If you bring me money I'll give you potatoes.'; mixunata qusuhtiykiqa ama časki-kunkiču. 'When he gives you food, don't take it.'

Adding the sequence -spa marks a verb stem as referring to an action which is in sequence, or sequential, with another

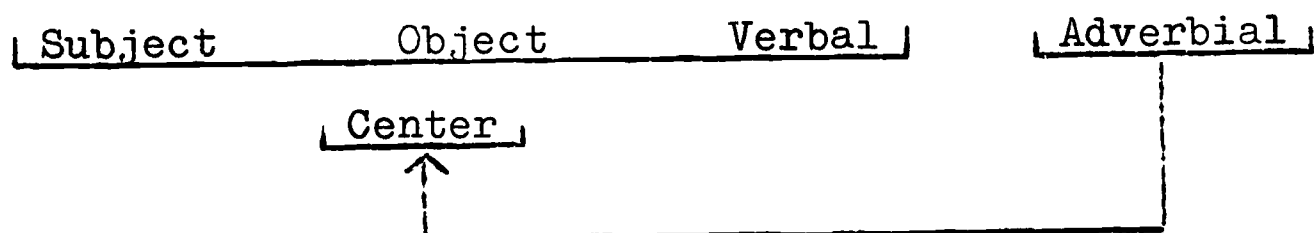
action. A substantive person marker may follow, but this is not common. The directional modals -mu, -pu, and -wa, precede the sequence, but -su is notably anomalous, since it follows -spa and is in turn followed by -nki, a verb person ending. munaspa mixuy, mana munaspaqa ama. 'If you want, eat it, but if not, don't.'; mixuyta tukuspaykiña puxlahqa rinki. 'You'll go to play (a game) after you finish eating.'; čay irqiqa waqaspan ris-kan. 'That boy is walking along in tears.'; mamayqa maqaywaspan saqi.ywan. 'My mother left me after she beat me.'; kutimus-kaspan rikuruniy husiyčataqa. 'I saw Josecito while I was coming back.'; Iank'amunga nispasunkin taytačaqqa siqayun. 'Dad left, after saying that you would work.'

Syntax... Adverbial and Adclause.

1. Adverbial functor. Three clause formulae were given in earlier units: equivalence, transitive, and intransitive, as follows:

Equiv.:	Subject	Complement	Verbal	Adverbial
Trans.:	Subject	Object	Verbal	Adverbial
Intr.:	Subject		Verbal	Adverbial

The adverbial functor present in all of these formulae is attributive to all of the remainder (or center) of the clause. This may be diagrammed as follows:



2. Adverbs. Forms, simple or complex, which function as adverbials are adverbs. Simple adverbs (i.e. uninflected stems) are relatively few in number and are semantically diverse. Most adverbs include suffixes which give an indication of meaning. Useful semantic categories are: time, place, direction, manner, purpose, cause, among others. Some simple adverbs are: ña 'already'; naha 'before'; unay 'a while ago'.

Case-marked forms also function as adverbials. Some of these fit the semantic groups just mentioned, e. g. kaypi 'here' is a place adverb. Others refer to purpose: paypah 'for him'; direction: ñisiman 'tonight', wataman 'next year', qusqumanta 'from Cuzco', ratukama 'shortly'; cause: ganrayku 'because of you'; instrumentality: qulqiwan 'with money', lapiswan 'with a pencil'; for example. Adverbs which include -ta are generally based on stems which also function as attributive elements in phrases: sumahta 'nicely', where the stem sumah is a substantive which often appears in phrases of the type sumah sipas 'pretty girl', čiqah 'truly', but čiqah runa 'a real (not imaginary) man'.

Some adverbs are phrases: qusqu rinaymanta 'about my trip to Cuzco'; rimay yačanaypah 'in order to learn to speak'; kay lapiswan 'with this pencil'.

A very common adverbial type in Quechua is the substantive derived from a verb by adding the agentive nominalizer -h. Thus: watuyu-kuh 'visitor' occurs as an adverbial functor in hamusah watuyu-kuh 'I'll come to visit (i.e. as a visitor).'

Multiple forms may take the adverbial function, with each form often selected from a different semantic group. Thus, a time adverb and a manner adverb may appear in a clause, both attributive in the same way to the clause center:

kunanqa	ñak'aymi	waka	sayarirun
now	slowly	the cow	stood up
Adverbial		Subject	Verbal

3. Adclauses. Some adverbs are attributive to structures which themselves contain adverbs. In such a case, the adverb most closely related to the center is said to be an adverbial functor, and the less closely related adverb is said to be an adclause functor. This gives us a formula for a sentence in Quechua; it is made up of the following functors: a clausal (the clause containing an adverbial), and an adclause (attributive to the clausal):

nuqaqa ličita rantimunin naha	paqarin tutamantan matipah
I bought the milk a while ago	for tomorrow's breakfast
Clausal	Adclause

The clausal functor is, in form, often a complete clause, as in the above example, but it is sometimes a minor clause, containing only some of the functors in the clause formula:

č'isiqa	mink'a-kamuranin	paqarimpah
Last night	I called people together	to be ready for tomorrow
Adverbial	Verbal	
Clausal		Adclause

The nominalizing sequences -hti and -spa, discussed earlier in this unit, always mark adverbials or adclauses. Thus, in hamuhtiykiqa Iank'asunčis 'When you come we'll work.', the first word is adverbial, since no other adverb is present, but in hamuhtiykiqa, luwisawan rimasunčismi 'When you come, we'll converse with Luisa.', the same word is an adclause in function, since luwisawan is functioning as an adverbial within the clause. Similarly, p"awaspan riniy 'I'm going in a hurry.' contains an adverbial only, but čakrapi Iank'aspan, qayniwančayqa sayk'uniy. 'Because I was working in the fields, I got tired yesterday.' contains an adclause and a clausal.

EXERCISES

5.13

1. maypin qayniwančay karanki?

iskuylapin karaniy.

(wasi)
(lahta)
(čaxra)
(kay)

runasimita yačarankičisču qaynimpa?

arí yačaraykun.
manan yačaraykuču.

(iskuyla - hamuy)
(wasi - ripuy)
(qusqu - riy)
(liyiy - tukuy 'to finish')

iča mamayta rikurankiču?

arí rikunin.
manan rikuniyču.

(liwru - apay)
(lapis - tariy 'to find')
(siyaru - huqariy 'to pick up')
(čaxra - lank'ay)

ñaču mixunata mixurankiña?

arí, ñan mixuniyña.

(mixuna - wayk'uy)
(mixuna - quči-kuy 'to order')
(karta - iskribiy 'to write')
(kafiy - uxyay)

2.a. pipahmi čay liwruta apas-kanki?

mayistrupahmi.

(karta - iskribiy)
(lixla - away)
(saku - rantiy 'to buy')
(liči - apay)

(mariyača)
(mamay)
(turančis)
(panayki)

imapahmi čay papayki?
(In exchange for what is your potato?)

sarapahmi.

(siyaru)
(kisu)
(kapuli) 'cherry'
(lapis)

(qulqi)
(uču) 'chili'
(papa)
(qulqi)

b. lank'ayta munankiču?

qulqiraykuqa lank'asahya.
(If it's for money, I will.)

(mixuna)
(papa)
(kuka)
(sara)

imaraykun mana iskuyĭata hamurankiču?
(Why didn't you come to school?)

timpuyahtinmi.
(Because it was late.)

(paray) 'to rain'
(rit'iy) 'to snow'
(čiriy) 'to be cold'
(karu kay)
(timpu kay)
(čiri kay)

imaraykun mana runasimita
yačamurankičisču?

unguspan mana istudyaraykuču,
čaymi.
(We didn't study because
we're sick. That's why
we didn't.)

(ĭank'ay)
(puxĭay) 'to play (game)'
(qusqu - riy)
(waka - mičiy)

c. iskuyĭirupuraču kaypi tiyankičis?

arí, iskuyĭirupuratáh.
arí, iskuyĭirupurakamatáh.
arí, iskuyĭirukamatáh.

(wakiru)
(q"ari)
(warmi)
(irqi) 'child, kid'
(mayistru)

pikunatah mixunatari mixunqaku?

nuqančispuraĭan.

(paykuna)
(nuqayku)
(qankuna)
(mayistru)
(warma)
(kurah) 'adult'

3.a. imakunatan yačanki?

liyiya, iskribiya iman.

(runasimi rima-, kastiĭanu
rima-)
(čaxra ĭank'a-, kanasta
ruwa-)
(wayk'u-, awa-)
(sara muč"a-, sipas mučə-
(to kiss)
(rima-, takī- (to sing),
huywi- (to whistle)

- b. iman ruwana kas-kan?
(what's the work?)

čaxran lank'ana kas-kan.
(the farm needs to be worked.)
(qusqu - ri-)
(lixia - awa-)
(uwixa - nak'a-)
(karta - iskribi-)

iman ruwanayki kas-kan?

wakan mičinay kas-kan.
(čaxra - lank'a-)
(papa - aia -) to dig
(almusay (lunch) - mixu-)
(mati (breakfast) -
tuma - (drink)

- c. imamanmi hamus-kanki?

tapu-kuhmi hamus-kaniy.
(lank'a-)
(mixu-)
(puñu-)
(qulqi maña-ku-)

yanapahniiykin hamus-kaniy.
(watu-ku-) 'to visit'
(bali-ku-) 'to ask a favor'
(rimapaya-) 'to talk to someone'

- 4 a. imanahtinmi mana papa kanču?

mana para kahtinmi.
(because of lack of rain.)
(muxu) 'seed'
(aipa)
(unu) 'water'
(wanu) 'fertilizer'

parahtinqa waşita haykunki.

(When it rains you'll go in the house)

(čiriy ---- hampuy)
(yarqay (to be hungry)---)
(--- mixuna mixuy)
(--- mati tumay)
(č'akiy unu -----)
'to be thirsty'

awiri. nuqañayá.
(okay. I will.)

- b. imanaspan qulqita tukuranki?
(How did you spend the money?)

siyaruta rantispan.
(by buying cigarettes)
(mixuna - mixuy)
(aha - uxay)
(lima - riy)
(alqu - rantiy)

Iank'ayta tukuspəykičisqa wasita ripunkičis. awiri.
 (After you finish working you'll go home.) ripusahkuyá.
 (mixuy-----iskuyla-----) (All right.
 (-----munay-----wasi-----) We will.)
 (runasimi-----hamuy-----)
 (-----yačay-----qusqu-----)
 (kastiľanu-----lima-----)
 (puriy----tukuy-----kay----həmpuy--)

5. imapahtah əhatari munas-kənkı?

čaxra Iənk'aypahmi.

(wasi ruwa-)
 (papa aysa-) 'to hill'
 (sara kaľča-) 'to harvest'
 (kasara-ku-) 'wedding'

imapahtah kay papari?

(sara)
 (lapis)
 (liwru)
 (rilux)

mixunapahmi.

(ahay)
 (qilqay)
 (liyi)
 (ura q"away)

imapahtah runasimitəri yačas-kənkı?

(kastiľanu)
 (inglis)
 (aymara)

qusqu rinapahmi.

(ispaña) 'Spain'
 (estados unidos)
 (punu)

imapahtah lapistəri munas-kənkıčis?

(wasi - aľičay)
 (qulqi - munay)
 (istudyay)

karta iskribinaykupah.

(tiyay)
 (liwrukuna rantiy)
 (mayistru kay)

pipəhtah mixunatəri qusah?

Iənk'ahpahyá.

(yačaci-) 'teacher'
 (awa-) 'weaver'
 (puri-) 'traveler'

Iənk'ahkunapahyá.

(puri-)
 (wayk'u-) 'cook'
 (miči-)

kamači-kuhninčiskunapahyá.

(muna-) 'friend'
 (Iənk'a-)
 (yanapa-) 'assistant'

maytan ris-kənkı?

Iəhtatan ris-kaniy siyaruman.

(čaxra ----- papa)
 (wasi ----- mixuna)
 (tinda ----- sirwisa) 'beer'
 (iskuyla ----- liwru)
 (urqu ----- Iama) 'llama'

maytatah kunanri (ris-kanki)?
 qayniwančay
 paqarin

kunanqa qusqutan (ris-kaniy) papa bindih.
 (-----rantiy)
 (-----siyeru -----)
 (qayniwančay-----)
 (-----kuka mask"ay)
 (-----urqu-----Iama-----)
 (paqarin-----mičiy)
 (-----asinda-----uwixa -----)
 (-----ñak'ay)

imatan kay wata ruwasunčis?

runasimitan yačasunčis wataman qusqu rinančispah.
 (kastiĭanu-----lima-----)
 (aymara -----boi'biya-----)
 (inglis -----unibersidad haykuy)
 (qulqi huñuy (to save)-----)
 (-----qusqu ripuy)

imaynapin liwruta činkačiranki?
 (How come you've lost the book?)

iskuylata ripus-kaspan činkačiniy ñampi qaynimpa.
 (I lost it on the road the other day while I was
 going to school).
 (-----hamuy -----)
 (-----naha (earlier)
 (klasi -----punku-----)
 (-----haykumuy -----kunən)
 (wasi-----)
 (-----kutipuy -----ñan -----)

Conversation

1. A. Which way is Urubamba?
 B. It's this way.
 A. Doesn't that road over there go there too?
 B. Yes it does. The two road meet over that mountain.
 A. Oh! I didn't realize that.
 B. Haven't you been in Urubamba yet?
 A. No. This is the first time I've gone. Is it behind
 that mountain then?
 B. That's right. Urubamba is in a valley (wayq'u).

2. A. How's Urubamba?
 B. It's beautiful and warm (q'uñi).
 A. What do they grow (wiñačiy) there?
 B. They grow corn, potatoes, cherries and apples (mansana).
 A. Are you going there now?
 B. No, I'm not. I'm going to Maras for salt (kači).
 A. Are there candies there? I need some.
 B. Yes, there are. If you want I'll bring some for you.

Listening-In

Huh tutamantan qusqu čikuča huh gringačata pusan
 sahsaywamanta ruynaskuna rikučih.

čikuča. siñura, propinata quyuway, ałipas sahsaywamanta pusasayki.

gringača. kayqa, čikuča. čayri ałintaču ruynaskunata rikunki?

- č. arí, siñurača. sapa kutinmi pusaniy turistakunata.
 g. hakuyá č"aynaqa. maypitañ kas-kanri?
 č. čahay muqu patapin kas-kan. rikus-kankiču. maĭkikunah
 q"ipanmantan rixurimus-kan.
 g. čiqahatátah. čaypas nišu q"atamá. sasa siqayčá kas-kan.
 č. manan sasa siqayču. kayčalan kas-kan, čayqa ratuĭan čayarusun.
 g. rihsinkiču kay maĭkikunatari?
 č. riki. iwkalistukunan. q"awariy q"ipančista. qusqutaqa
 maĭkikunan muyuyus-kan.
 g. čiqahatátah. urqukuna ima muyuyus-kasqa. awiyumpis limamanta
 čayaramus-kanña.
 č. arí. las nuywitan čayamun sapa tutamantan.
 g. kayču sahsaywaman?
 č. arí, kaytáh. haku ĭapan ruynaskunata puriramusunčis.
 g. munaymá inka pirqakuna kasqa rumimanta ruwasqa.
 č. kunanqa haku činkanata haykusunčis.
 g. amarahyá. p"ututarañ hurqurusah.

čikuča	'little boy'
grinqa	"grinqa" (American girl)
ruynas	'ruins'
prupina	'tips'
turista	'tourist'
muqu	'hill'
q"ata	'slope'
siqay	'to climb'
iwkalistu	'eucalyptus'

5.20

las nuywi	'nine o'clock'
pirqa	'wall'
rumi	'stone'
činkana	'cave'
p"utu	'photograph'
hurquy	'to take (out), remove'

Dictation

kunanqa činčiruta rikučisaykičis. qusqumanta rinkičis čayqa yaqa dusikama puriymi čakipi. hatun ñanmi ris-kan q"urqur urqunta. čaynintan činčiru runakuna purinku sapa p'unčay. tutamantanmi qusquta haykunku bindinata apaspa, ranti-kuyta tukuspatahmi kutipunku tayrinta. purinapahqa q"atan sasa siqana, urayuymi ičaqa p"asilčaŕa. urqu patamanta q"awarihtiykin činčiruqa pampa uraypi kas-kan. čaypin wasikuna maŕki-maŕki uxupi kas-kan. intih siqamunan larumantan urqukuna muyuyamus-kan, intih haykunan larumantahmi ičaqa waypun asindawan tupapuras-kan. činčiruqa ayŕun yaqa pusah waranqa runayuh, čunka iskayniyuh ayŕupi t'aqasqa. urqu k'učupin piwiray quča kas-kan asul unuyuh. ŕahtatahmi ayŕupunqupi kas-kan, čaypin nukliyu iskuylapis kas-kan. karu čimpamantan hatun rit'i urqukuna rixurimus-kan yurahta čihčirispā. čay rit'i urqu tuku-kuypitahmi mačupixču kas-kan.

dusi	'at noon, twelve o'clock'
hatun	'big, large'
q"urqur	'Ccorcor (name of a mountain)'
q"ata	'slope'

urayuy	'to go down'
p"asil	'easy'
waypun	'Huaypo (name of an Hacienda)
tupapuray	'to be adjacent'
k'uču	'corner, bottom'
asul	'blue'
unu	'water'
ayĭupungu	'Ayllupongo (one of Chinchero's ayllus)
nukliyu iskuyla	'Nucleo escolar (rural school system in Peru)
čimpa	'front, the other side, beyond'
yuraq	'white'
čihčiy	'to smile'

UNIT SIX

DIALOGUE

A farmer goes to his neighbor's house to ask for help in plowing his field.

- F. Is anybody home? mumúy
- Is anybody home? Someone mumúy, hampusqayki.
is visiting you.
- N. to pass, happen, go pasay
Come in. pasay-kamuy, taytáy.
- F. to bite kaniy
angry, mad p"iña
- I'm afraid your dog is alquykitah kaniruwaman.
going to bite me. He p"iñapasčá kaş-kan.
looks fierce.
- N. to keep away, protect, hark'ay
prohibit
- I'll keep him away from nuqayá hark'asayki, čayqa
you so he won't bite you. manan kanisunkiču.
- outside, exterior
topside hawa
- Why don't you go inside the wasi uxuman pasayu-kuy, ama
house instead of just hawałapiqa sayayču.
standing outside?
- F. Thanks, sir. yusulpayki, urpiłáy.
Excuse me. dispinsaykimanta.
- N. seat, top, border, pata
bank, shore
- Would you sit down here, kay patačapi tiyayu-kuy.
please.

	warm	q'uñi
	to be warm	q'uñiy
	cold	čiri
	to be cold	čiriy
	And warm yourself, you must be cold	q'uñiri-kuy ima, čiriramusunkičá.
F.	a little bit	čika
	to stay with someone	tiyapayay
	to rest, breathe	samay
	in the manner of, like, a while	tumpa
	All right I'll stay here for a while to get some rest.	huh čikanta tiyapayarusaykipasyá samayuh tumpa.
N.	cooked food (like potatoes)	wayk'u
	to cook	wayk'uy
	to serve, pass, invite	hayway
	to help oneself	haywa-kuy
	Would you like to have some cooked potatoes? Help yourself.	iča hina wayk'učaŋatapis haywari-kuwahču?
	lunch; to eat lunch	almusay
	Lunch will be ready very soon too.	ñan almusaypis čayarunqaña.
F.	to be hungry; hunger	yarqay
	I'm hungry	yarqawas-kan
	Thank you. I was hungry.	yusulpaykisunkičis. yarqawas-karanmi kampsis.

tropical valley; jungle	yunka
son (man's)	čuri
How's your son who's been in La Convención?	aĩĩanču yunkapi čuriykiri kas-kan?
N. He's fine.	aĩĩansi kas-kan.
a few days ago	qayna
to receive	časkiy
to guess	watuy
to miss; find out	watu-kuy
I got his letter just the other day in which he asked about you.	qaynaĩan kartantapis časkiniy, čaypin qanmantapis waturi-kamusqasunki.
married man	warmiyuh
He says he's married already.	warmiyuhñas kapun.
F. They say so	as
to live (exist)	kawsay
I've heard that too. I hope they'll find a nice life.	as, as, ninkun. aĩintayá kawsa-kučunku.
to cost	baliy
to implore, ask a favor	bali-kuy
Please, I'd like to ask you a favor.	aĩiču baliyu-kusayki.
N. Go ahead. What can I do for you?	bali-kuyá. imaĩataču kahtinqa.
F. Monday	lunis
to plow	yapuy

to help someone to plow	yapuy-siy
work or anything to be reciprocated	ayni
Would you please help me to plow my field this Monday, so that I can repay you in the same way.	urpi sunqu, kay lunista yapuray-simuwankimanču ayniñapah?
all right	maski
to cooperate	ayniy
to cooperate with others	aynipa-kuy
All right, I think it's a good idea to cooperate with you.	maski aynipara-kamusaykipasyá.
uncle	tiyu
free, vacant	qasi
to be free	qasiy
My uncle will have free time by then, so maybe he could help us too.	tiyuypas qasinqan, paypis yanaparamuwasunmampaschá.
F. I hope	ančačus
I hope he could.	ančačus kanman.
furrow; line, column	waču
to furrow	wačuy
to defeat; to be able to complete	atipay
all three of us (incl.)	kinsantinčis
Since we're going to furrow also immediately after plowing, the three of us would be able to finish the work.	wačustin imañañatah ruwamusunčis čayqa, kusatayá riki atiparamusunčis kinsantinčismantaqa.

N.	it reminds me	ansiĭay
	flute	qina
	to leave, abandon	saqiy

By the way, why don't you
take back your flute
which you left here the
other day?

ansiĭaypis, qayna qinaykita
saqis-karanki čaytawan
apari-kapuĭayña.

F.	I'll just leave it still.
	to go back, return
	then, at that time

hinaĭarah kačun.

kutiy

čayña

I'll be dropping by here
sometime, so I can pick
it up then.

kutimus-kasahčá, čayña
apa-kapusah.

Don't forget to come this
Monday.

hamunkipuniyá lunistaqa.

Dialogue Review

- F. mumúy, hampusqayki.
- N. pasaykamuy, taytáy.
- F. alquykitah kaniruwaman. p"iñapasčá kas-kan.
- N. nuqayá hark'asayki, čayqa manan kanisunkiču.
wasi uxuman pasayu-kuy, ama hawaĭapiqa sayayču.
- F. yusulpayki, urpiĭáy. dispinsaykimanta.
- N. kay patačapi tiyayu-kuy. q'uñiri-kuy ima, čiriramusunkičá.
- F. huh čikanta tiyapayarusaykipasyá samayuh tumpa.
- N. iča hina wayk'učaĭatapis haywari-kuwahču. ñan almusaypis
čayarunqaña.
- F. yusulpaykisunkičis. yarqawas-karanmi kapis.
aĭiĭanču yunkapi čuriykiri kas-kan?
- N. aĭiĭansi kas-kan qaynaĭan kartantapis časkiniy, čaypin
qanmantapis waturi-kamusqasunki. warmiyuhñas kapun.
- F. as, as, ninkun. aĭintayá kawsa-kučunku.
aĭiču baliyu-kusayki?
- N. bali-kuyá. imaĭataču kahtinqa.
- F. urpi sunqu, kay lunista yapuray-simuwankimanču ayniĭapah?
- N. maski aynipara-kamusaykipasyá. tiyuypas qasinqan, paypis
yanaparamuwasunmampasčá.
- F. ančačus kanman. wačustin imaĭañatah ruwamusunčis
čayqa kusatayá riki atiparamusunčis kinsantinčismantaqa.
- N. ansiĭaypis, qayna qinaykita saqis-karanki čaytawan
apari-kapuĭayña.
- F. hinaĭarah kačun. kutimus-kasahčá čayña apa-kapusah.
hamunkipuniyá lunistaqa.

GRAMMARMorphology.

1. Enclitics: -puni; -ña, -rah; -pis, -pas. We present here three orders of enclitics which have some flexibility of position with respect to each other: order 1 may change position with order 2; order 2 may change position with order 3. But order 1 always precedes order 3, unless, as in some cases, elements of 3 and 2 are present, in that order. The student is reminded that enclitics are added to verbs, to substantives, and also to particles.

a. Order 1: -puni. The use of -puni implies emphatic certainty, often about identity: agustupiqa wavramumpunin. 'In August there's always a lot of wind.'; qampuniyá riki lapisniytəqa huqəriruranki. 'Surely you are the one who took my pencil.'; kunankamaqa ñapuničá čayanña. 'He must have arrived by now.'

b. Order 2: -ña, -rah. These are stative enclitics: -ña implies a change in a state or action; translation may be 'already', 'now', 'then': ñan mixuniyña. 'I've already eaten.' paqarinña ĩank'ahqa risun. 'We'll go to work tomorrow.' amaña apamuyču. 'Don't bring any more.' -rah means that a state of action remains unchanged; translation may be 'still', 'yet'. ayčayqa kas-kanrahmi. 'I still have some meat.'; taytayrahmi qarpamunqa. 'My father will irrigate first.'; manarahmi mixunaqa čayanču. 'The meal isn't ready yet.'

c. Order 3: -pis, -pas. These are additive enclitics. A translation of 'and', 'too', or 'also' is

usually suitable for -pis; a translation of 'and', 'but', 'although', or 'perhaps' may be appropriate for -pas. Additive enclitics mark a form as coordinate with (or added to) another similar form:

-pis: mayrahčá hamunqapis. 'I don't know at what hour he'll come (but he too will come).'; nuqapis qusqutaqa risahmi. 'I'll go to Cuzco too.'; nahapis paraqa čayamunmi. 'It was raining earlier too.'

-pas: paranqapasčá. 'But it may rain'; wakatapasčá qatimus-kan. 'Perhaps he's bringing the cows.'; manapasčá hamusahču. 'Perhaps I won't come.'

Examples of some irregular orders: -ñawuni: qilañapuniñ čay irqiqa. 'That boy is very lazy.'; -rahpuni: karurahpuniñ kas-kan. 'It's still very far away.'; -pasña: paypasñaqa ruwenmán. 'He's the one who could do it.'; -pasrah: unumampasrahqa riru-wah. 'You should go for water first.'

2. The inclusive suffix -ti: In Unit 5, -hti was referred to as a nominalizing "sequence", because it consists of two suffixes: -h, a suffix of simultaneous aspect, which is in the verb pattern, and -ti, a nominalizing suffix. After -h, -ti marks the condition referred to by the verb stem as a background condition, against which some action (usually referred to in an accompanying clause center) is occurring. The import of -h in this combination is that the background action is simultaneous. As mentioned in Unit 5, substantive person reference suffixes always follow -ti: hamuhtiyki 'if (or when) you come'.

-ti also occurs after two other aspect suffixes, -n, absolute aspect, and -s, static aspect. But the conditions are curious. After -nti and -sti, only -n, the 3rd person singular suffix, occurs. The stems to which -nti sequences are added are more commonly observed as substantive stems, though here they function as verbs: wayqintinmi kayku. 'We are brothers.' Caution is advised in interpreting the meanings and functions of forms which include -ti, since they tend to vary according to the context: punčuntin hamunki. 'Come with a poncho.'; lahta masintinmi kanku. 'They are from the same town.'; papantinta čaxrata qusayki. 'I'll give you the land, including the potatoes growing on it.'; čaxrantin papata qusayki. 'I'll give you the potatoes from the whole field.'; lank'astinmi čaxrataqa čayamusah. 'I'll work in the field as soon as I arrive.'; činčiruta hamuspayqa hinastintan purimusah. 'When I get to Chinchero I'm going to walk around everywhere.'; č'isintan mačayuyku, paqaristintah uma nanaypi kayku. 'We got drunk one night, and the next day we had a headache.'

The meaning which seems to pervade occurrences of -ti is "inclusive" in nature, with implications of totality, spatial inclusion of one thing in another, or identification of two elements as members of the same category.

3. Directional Modals. The meaning of a Quechua verb stem can be modified in various ways by the addition of base-forming or modal suffixes. One sub-group of directional modals permit the speaker to indicate spatial relationships as part of his utterance. They serve, in other words, as focal gestures referring to directions. Since this vocal "pointing"

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b. Benefactive: -pu. This modal indicates that an interested party (person, place, or object) is affected by the action: čaxraykitaganuqan ĩank'apuyki. 'I worked your field for you.'; huwispapiqa nuqan rimapuniy paymantaga. 'At court, I spoke (to the judge) on his behalf.'; wakaykita qati-kapuy. manan astawanga hark'aymanču. 'Take your cows. I can't take care of them anymore.'; Īahtaykita kutipuy. 'Go back where you came from.'

-pu may be preceded by the translocative modal in the form -m, as mentioned earlier, in which case both meanings are present: hayk'ahmi wask"ayta apampunki? 'When are you going to bring back my rope?'

c. Cislocative: -wa. When used without other directional modals, -wa means simply that the speaker or his group is affected by the action: t'antata quway. 'Give me some bread!'

Preceded by the benefactive modal, -wa marks 1st person as an interested party: qulqiyta qupuway. 'Give me back my money.'

Preceded by the translocative modal, the presence of -wa shows 1st person to be one of the parties in the spatial relationship to be reduced: hakučis, hinaspa, čaxrata rikučimuway. 'Come with me and show me the field.'

Translocative, benefactive, and cislocative may all appear in a single word: čaxrata rispaykiqa papayta q"awa-rimpuwanki. 'When you go out to the field take a look at my potatoes on your way.'

d. Index: -sa ~ -sah; -su. By the use of one of

these suffixes the speaker "points" away from himself. These elements are freely combined with translocative and benefactive modals.

Speaker index. The two forms of this suffix have different distributions.

-sa is always followed immediately by -yki, 2nd person reference, and the meaning is that action by the speaker will affect the person addressed, an 'I - you' relationship. The contrast between quyki. 'I give you' and qusayki. 'I will give you' reveals that, in a sense, the pointing involved in -sa is toward future time as well.

The form -sah occurs when -yki does not follow, but no other person reference takes its place in the same word, such reference being made if necessary in another part of the sentence: kay liwruta wayqiyman qusah. 'I'll give this book to my brother.'; kunanga čaxraytan Iank'asah. 'Today, I'll work my field.'

The 1st person actor implied by forms with -sah may be pluralized by adding -ku: kunanga małkitan kumpasahku. 'We (excl.) will fell the tree now.'. The 'I - you' sequence -sayki may add the plural suffix -ku, in which case the relationship is 'we (excl.) - you (sg. or pl.)', or it may add the plural suffix -čis, giving the relationship 'I - you (pl.)'.

Group index. The form -su appears in two main combinations within single words.

-sun, where -n aspect follows, implies a gesture on behalf of the speaker's group: haku tarpusun. 'Come on, let's plant.'. Somewhat redundantly, the plural suffix -čis may be

added with no observable difference in meaning. Time in both cases is present or future; and the suffix -ra, past time, never occurs in the same word.

-sunki, where -nki, 2nd person reference follows. Here the addressee is pointed to as the object of the action, but the actor is 3rd person: 'He - you'. Though future time may be implied, this is not obligatory: paymi watu-kusunki. 'He asked about you.'; ñañaykiña apamusunki ličitaqa paqarin. 'Your sister will bring you milk tomorrow.' With -sunki, -ra, past time, may occur: pin maqamurasunki? 'Who went and hit you?'

Generally only the plural -čis follows -sunki, the plural -ku occurring very rarely: Meaning is then 'he - you (pl.)' or 'they - you (sg.)'.

e. Injunctive: -ču. The concept of 'indirect command', asking the addressee to pass on a command to another person, best fits occurrences of this suffix. It is always followed by -n, absolute aspect: sułk'aykita niy. mahči-kučun. 'Speak to your younger brother. Have him wash himself.'. The plural -ku is normal, since the addressee does not participate in the action ordered: ripučunku čay runakuna. 'Tell those men to go home.'

Preceded by -wa, the meaning is that the 3rd person will act on the speaker: kurahniykita niy. unuta apamuwačun tumanaypah. 'Speak to your older brother. Have him bring me some water for me to drink.'

Index modals never accompany -ču, but -mu and -pu do so

frequently.

4. -mu and -pu as controlling suffixes. In a later unit, -mu and -pu will be shown to interact with certain 'auxiliary roots', ka-, ku-, qa-, and qu-. This is a complicated matter better left for explanation in a different context. However, some combinations of this kind are necessarily included in natural dialogues and exercises, as the student will have noticed already. For the present, the student need only know that the two suffixes never follow ku- or qu- immediately, but may follow ka- or qa-. It is reasonably safe to ignore the meanings of the four auxiliary roots until such time as they are further described, provided the student pays close attention to occurrences of -mu and -pu.

Syntax.

1. Reference. A final basic clause type in Quechua may be represented by the formula:

Subject	Referent	Verbal	Adverbial
---------	----------	--------	-----------

The criterion for this referential clause is that the verbal functor will contain one or more of the directional modals except for -ču. The referent functor is frequently absent from actual occurrences, but when it is overt it ordinarily contains a relator such as -man, -pah, -manta, or -ta. This does not mean that all forms containing such relators are referents; the requirement is that the accompanying verbal must contain -mu, -pu, -wa, -sa, -su, or a permitted combination of these. For example, nuqan rimapuniy paymantaga. 'I spoke on his

behalf.' contains paymanta functioning as a referent. But qusqumantan hamus-kaniy. 'I'm coming from Cuzco.' is an intransitive clause, with qusqumanta functioning as an adverbial.

EXERCISES

1.a. paqarin liwruta apamusahkuču? riki, apamunkičispunin.

(čaxra - ĩank'ay)
(uwixa - mičiy)
(iskuyla - ripuy)
(wasi - hamuy)
(runasimi - yačay)

imaynatah timpu agustupiri?

(fibriru 'February')
(mayu 'May')
(huniyu 'June')
(berano 'Summer')
(inbirno 'Winter')

hinatayá lapisniykitaqa
mañayuway.

(siyaru - quy)
(qulqi - manuy 'to lend')
(aha - bindiy)
(p'uspuru 'match' - mañay)

pitah qulqiytari hurqurun?

(liwru - pakay 'to hide')
(laranxa 'orange' - mixuy)
(siyaru - pitay)
(sirwisa - uxyay)
(misk'i - č'unqay)

b. ima urasñan kas-kan?

agustupiq wayramumpunin.

(paray)
(usariy 'to stop raining')
(qasay 'to frost')
(q'uñiriy)
(čiriy)

manapunin mañaykimanču
imaraykupas.

robertočapuniyá riki.
paylatáh laruykipi
kas-karán.

(mariyača)
(albertoča 'Alberto')
(kay sipas)
(kay wayna)
(irqikuna)

ñan las učuña.

(las nuywi)
(las diyas 'ten o'clock')
(las onse 'eleven o'clock')
(las dose 'twelve o'clock')
(la una 'one o'clock')
(las dos 'two o'clock')
(las tres 'three o'clock')

siyaruta pitasahču?

(mixuna - mixuy)
(punku - wisq'ay)
(bintana - kičay)
(iskuyla - ripuy)

amarah. kafiytarah uxyay.

(unu - apamuy)
(hawa - Iuhsiy)
(punku - wisq'ay)
(čaxra - Iank'ay)

kafiyta munankirahču?

(tiy 'tea')
(asukar 'sugar')
(kači 'salt')
(hampi 'medicine')
(unu)

amaña.
arí, munas-kanirahmi.

ñaču mixurankiña?

(istudyay)
(samay)
(matiy 'to have breakfast')
(almusay)
(tukuy)

ñan mixuniyña.
manan mixuniyrahču.

mixuyta tukunkiñaču?

(runasimi - yačay)
(kastiľanu - atiy)
(qilqay - tukuy)
(mixuna - wayk'uy)
(siyaru - rantiy)

arí, ñan.
manarahmi.

karurahču qusquman
ka-kus-kan?

(yunka)
(q'iswa 'valley')
(p'isah 'Pisac')
(uľantaytambu 'Ollantaytambo')
(mačupixču)

arí, karurahmi kas-kam.
manan karuču. kayčaľañan.

imaynan čay sirwisa kasqa?

(kafiy)
(mixuna)
(laranxa)
(uču)
(čumpa 'sweater')

čiriľañan kasqa.

(rup'a)
(sumah)
(misk'i)
(haya 'hot')
(q'uñi)

c. unutan munas-kaniy.

(siyaru)
(kafiy)
(qulqi)
(wasi)

nuqapis (munas-kanin).

(pay)
(paykuna)
(nuqa)
(nuqayku)

karču aha kay lahtapi?

(sara)
(uwixa)
(waipa)

(kawaïu 'horse')

pipas wasita hamuranču?

(uruwamba - riy)
(waka - mičiy)
(wasi - haykuy)
(hawa - Iuhsiy)

maytapas (rirankiču) gayniwančay?

(kunan)
(paqarin)
(naha tutamantan)
(kunan č'isin)

manaču imatapis aparanki?

(ruway)
(wiłay)
(tapuy)
(urariy)

hayk'atan qulqita apasah?

(runtu 'egg' - rantiy)
(siyaru - pitay)
(papa - mixuy)
(misk'i - quy)

hayk'ahpas limata rinkiču?

(ayakuču)
(kitu 'Quito')
(čile 'Chile')
(mexiko 'Méjico')

qusqutari rinkiču?

(sahsaywaman)
(mačupixču)
(uñantaytambu)
(p'isah)

arí kanmi. kukapis,
siyarupis kanmi.

(triyu, kiwña 'quinua')
(waka, k'uči 'pig')
(urpi, patu 'duck')

(Iama, asnu 'donkey')

manan pipas hamunču.

manan maytapas (riniyču).

manan imatapis apaniyču.

hayk'atapis apay,
manan imanampasču.

manan hayk'ahpas risahču.

manan qusqutapis risahču.

kayta taytaykiman qunki.

(mama)
(qusa)
(warmi)
(čuri)
(ususi 'daughter')

tayrinqa paramunqapasčá.

(tuta - rit'iy)
(p'unčay - rup'ayay)
(paqarin - paray)
(tutamantan - qasay)
(č'isin - čiriy)

2.a. yarqahtinqa hampunki.

(č'akiy 'to be thirsty')
(puñuy aysay 'to be sleepy')
(čiriy)
(rup'ariy 'to be hot')
(apiyay 'to get wet')

b. wayqiykiču čay wayna?

(tura - wayna)
(ñaña - sipas)
(pana - siñurača)
(amigu - wiraquča)

imantinmi ĩank'ah hamusahku?

punčuntinču hamusah?

(kamisa 'shirt')
(ĩixĩa)
(tambur)
(č'uĩu 'cap')

awiri. ičaqa manapasčá
munanqaču.

yaqapasčá.

awiri. mana yarqawahtinqa
manatahčá.

arí. paywanqa wayqintinmi
kayku.

(panatura)
(ñaña)
(wayqipana 'siblings')
(amigu 'friend')

taxĩantin hamunkičis.

(qurana 'hoe')
(wask'a)
(ič'una 'sickle')
(pala 'shovel')

taxĩantin, wakantin ima
hamunkičis.

(wask'a, ič'una)
(pala, piku 'pick')
(qurana, kustal 'sack')
(qina, tambur 'drum')

riki punčuntinya, sakuntin ima.

(kurbata, 'tie')
(warak'a 'slingshot')
(pututu 'pututu')
(punču)

čaxrantinpiču papa kan?

(puna - Iama)
(urqu - ič'u 'straw')
(peruw - iskuyla)
(yunka - maiki)
(mundu 'world' - runa)

arí, čaxrantinpin.

c. IukuIayá čaxrataqa hamunki.

(iskuyla)
(inlisa)

(plasa 'market')
(wasi)

riki. Iank'astiIanñan
čayamusah.

(yačačiy)
(misa uyariy 'to attend
the mass')
(rantiy)
(mixuy)

alquču kanirasunki?

(miči - račay 'scratch')
(kawaľu - hayt'ay 'to kick')
(waka - wahray 'to gore')
(luwis - maqay)

arí. algun kanistin
p'awayamuwan.

imatan qusqupi ruwarankičis?

martispin čayayku,
paqaristintah mačupixčuta
riyku, minč'astintah
kutimpuyku.

(mirkulis 'Wednesday' - činčiru)
(huywis 'Thursday' - uruwamba)
(birnis 'Friday' - urkus)
(sawaru 'Saturday' - sahsaywaman)

3.1. p'away taytaykita yanapamunki,
čahaypin Iank'as-kan.

(mixučiy 'to feed' - samay)
(uyariy - rimay)
(tapuy - kay)
(wahay - tiyay)
(pusay - Iank'ay)

awiri, yanapamusahyá.

kayman apamuy čay liwruta.

(wixč'uy 'to throw' - lapis)
(hayt'ay - bula)
(pusay - alqu)
(aysay - kawaľu)
(apay - mixuna)

ančáy, apamusahya.

maymanmi wixč'umusah kay
rumita?

(čuray 'to place'- liwru)
(saqiy 'to leave'-waka)
(waqayčay 'to keep'-qulqi)
(hič'ay 'to throw'- unu)

kaypi tiyay.

(kay)
(liyiy)
(ĭank'ay)
(mixuy)

3.2. hayk'ahmi limata kutipunki?

(iskuyla - haykuy)
(waka - bindiy)
(wasi - riy)
(čaxra - tukuy)

ima urastan iskuyla tukupunqa?

(warmakuna - ĭuhsiy)
(ĭank'ahkuna - samay)
(awiyun - kutiy)
(mayistru - kaykuy)

kay qinaykita apa-kapuy.

(taxĭa)
(puska 'spindle')
(liwru)
(lapis)

aĭiču uwixayta mičipuway.

(čaxra - ĭank'ay)
(liwru - quy)
(wawa - yačačiy)
(tayta - yanapay)
(karta - iskribiy)

tiyuykih uwixantawan
mičimpunki.

(waka - qatiy)
(čaxra - ĭank'ay)
(wasi - q"away)
(papa - aĭay)
(punču - apay)

hawaman wixč'umuy.

(misa pata 'on the table')
(urqu)
(wasi)
(pampa)

qantah čahaypi tiyamuy.

paqarinmi kutipusah.

kunaĭanmi tukupunqa.

qupuwayá, apa-kapusah.

awiri, mičipusaykiyá.

ančáy, mičimpusahyá

3.3. napaykuykin, taytáy.

(mamáy)
(urpiłáy)
(wiraquča)
(siñurača)

ančatan muna-kuyki.

(wałuy 'to like')
(k"uyay 'to care about')
(sintiy 'to care about')
(yuyariy 'to think of')

ima niwankin?

lapisniykita mañaway.

(qulqui - manuy)
(liči - bindiy)
(unu - quy)
(punču - mañay)

astawan unuta quwayku.

(kañiy - hayway)
(almusay 'qaray 'to feed')
(qulqi - manuy)
(runasimi - yačačiy)

mixunata quwayčis.

(kwintu 'tale' - wiłay)
(kuka - bindiy)
(iskuyiata - q"awačiy 'to show')
(qusqu lahta - rikučiy)

hamuy huhta wiłasayki.

(misk'i - quy)
(uyayki - q"away)
(kiru 'tooth' - hurquy)
(saku - č'utiy 'to take off')
(čahay - pusay)

nuqapis napaykułaykitahmi,
mamáy.

(taytáy)
(urpiłáy)
(siñuráy)
(urpiłáy)

nuqapis č"aynałatatahmi
muna-kuyki.ałiłanču niykitáh.

(awmarya)
(imaynałan 'Hello')
(kayłapiču 'Hello there')
(kayłataču 'Hello there')
(sumahlaču 'Hi')

awiri, mañasaykiyá.
manan mañaykimanču.maški qusaykičispasyá.
manan quykičismanñaču.hamuyá, qusaykiku.
manan quykikumanču.imatatah wiławankiri?

(hayk'ata - quy)
(imata - q"away)
(imawan - hurquy)
(imapah - č'utiy)
(mayta - pusay)

liwruykutari qupuwankikuču?

(mixuna - wayk'uy)
(uwixa - ñak'ay)
(wasi - aľičay)
(aha - rantiy)

manaču p'ačatari rantipuwankičis?

(maľki - plantay 'to plant')
(ľama - mičiy)
(mati - ruway)
(punču - away)

pin maqarasunki?

(p'iňačiy 'to offend')
(waqačiy 'to make cry')
(mančačiy 'to frighten')
(uyway 'to bring up')

pikunan yanaparasunkičis
ľank'ayta?

(quy - liwrukuna)
(yačačiy - kastiľanu)
(pusay - sahsaywaman)
(tapuy - sutiykičis)

pin runasimitaqa yačačiwancis?

(kustal - maňay)
(aha - hayway)
(ruynas - rikučiy)
(inglis - yačačiy)
(aľpa - rakiy 'to distribute')

pitah paqarinri yanapasunki?

(mask'ay)
(suyay)
(ayniy)
(watu-kuy)

pitah sahsaywamantari
rikučimuwanqaku?

(mixuna - apay)
(aymara - yačačiy)
(qulqi - manuy)
(aľpa - quy)

riki. ičaqa asľatawanña
qupusaykičis.

riki, manačus.
rantipusaykikun.

wayqiymi maqawan.

{tiyahmasiy)
{warmayanay 'love')
{ñak'ah 'pistaco')
{taytamamay)

wasimasiykunan yanapawanku.

(mayistru)
(iskay sipas)
(iskay wayna)
((huh wiraquča)

mayistrutáh yačačiwancis.

(wasimasinčis)
(doña isawil)
(husiyča)
(huh gringu)
(hatuntaytančis 'our
grandfather')

don luwismi yanapawanqa.

(huh amiguy)
(margarita 'Margarita')
(don bixtor 'Victor')
(rihsisqay 'someone familiar')

čufirmi rikučimusunkičis.

(bixtukača 'Victoria')
(punu ľahtayuh runa)
(qulqiyuh runa)
(asindayuh wiraquča)

pitah gusqutari pusawasunčis?

(misk'i - quy)
(wasi - bindiy)
(čaxra - yanapay)
(taxĭa - mañay)

paykunan čaxrataqa
yanapamusunkiku.

(Iahta rikučiy)
(papa apay)
(sara quy)
(iskuyla q"awačiy)

3.4. imatan luwisača ruwanqa?

imatan irqikuna ruwanqaku?

pitan pay pusamusunki?

(ima - apay)
(hayk'ah - yanapay)
(ima - apačiy 'to send')
(pi - kačay)
(ima uras - wahay)

qusqu Iahtayuhkunan
pusawasunčis.

(qusqu siñurača)
(wasiyuh)
(tiyunčis)
(wasimasinčis)

aĭinyá riki yanapamuwanqaku
čayqa.

unuta apamučun.

(almusay - ruway)
(ĭixĭa - away)
(wasi - pičay)
(waka - č'away 'to milk')
(qusqu - riy)

taytankuta yanapamučunku.

(iskuyla - ripuy)
(uywa 'animal' - mičiy)
(kapuli - paĭay)
(sutinku - qelqay)
(wasi - hamuy)

mariyačata pusamuwačun.

(kuka)
(minč"a)
(karta)
(hampih 'nurse')
(la una)

Conversation

1. A. Hey fellows. Why are you studying Quechua?
B. Because we are going to go to Cuzco next month, sir.
A. I see. And what are you going to do there?
B. We'll work with the people of the rural areas
(hawa Iahta) for two years.
A. That's good. What else are you going to do?
Tell me some more.
B. We'll also look at the ruins and travel all over Perú.
A. Wonderful. And when are you going to come back to
the U.S.?
B. We'll come back in June, 1966.
2. A. How many people are studying Quechua?
B. There are twelve including me. We were thirteen
but one went back home.
A. Do you know Quechua already? Can you speak it?
B. Yes. But only a little bit. We have one more week
for studying.
A. Then you must study every day,
B. Of course. We have to study Spanish too.
A. That's too much work, isn't it? If you'd like,
I'll help you. I speak both Quechua and Spanish.
B. All right, sir. Come on and let's work together.

Listening - In

huh cuerpo-de-pazmanta sipas činčiruta rin huh warmiwan.

PCV. awmarya, mamáy.

Ch. simpikaru, siñurača.

PCV. aľiču tapuyu-kusayki.

Ch. imaľataču kahtinqa?

PCV. maynintan činčiruman ris-kan?

Ch. kaynintan ris-kan. nuqapis čaytan ris-kaniy,
hakuyá nuqa pusasayki.

PCV. aľiču, urpi sunqu. činčirumantaču kanki?

Ch. arí čaymantan kaniy. maymantatah qanri hamus-kanki?

PCV. nuqaqa qusqumantan hamus-kaniy.

Ch. č'aynaqa mayistračá kas-kanki, iča imaču?

PCV. manan mayistraču kaniy. nuqaqa cuerpo-de-pazmantan kaniy.

Ch. ima ninkín?

PCV. cuerpo-de-paz niniytáh.

Ch. imatah čayri? manan uyariraniyču čaytaqa hayk'ahpas.

PCV. estados-unidosmantan waynakuna sipaskuna ima hamuyku
lahtaykičista qankuna yanapah. čaypa sutinmi
cuerpo-de-paz.

Ch. an. aľinyá riki čayqa. imakunatatatah yanapuwankikuri?

CPV. čaxra ľank'ayta, mixuna wayk'uyta, wasi aľičayta,
ľiyiyta, qilqayta, kastíľanu rimayta iman.

Ch. kusa, siñurača. imatah sutiykiri? wiľawayá.

PCV. marilinmi. qampari imatah?

Ch. nuqah sutiyqa margarita kusikunan.

Dictation

mačupixčuman rih makina. tutamantanmi las učuta santa ana
 istašunmanta makina, "yana maču" nisqa sutiyuh, puririn. č"ax
 č"ax č"ax č"ax nispan siqan sixsax q"atata susiyĭawan arku
 punkukama. čaymantatahmi ičaqa urayman sučuyun p"awayĭa.
 iskučakapi sayan, hinaspa čaypi astawan pasaxirukunata huqarin.
 čaymantatah anta pampanta t'aqapaspa warukunduman čayan,
 hinaspa čaypi huh čikanta sayaĭantah. čaymantaqa k'ixĭu
 wayq'unta haykun, hinaspa pačarman čayan. čaypi uruwambamanta
 kalkamanta ima hamuhkuna siqamunku. čaymantatah ičaqa
 wiĭkamayuh patantakama sipiyun, hinapi uĭantaytambuman
 čayan, čaypita pasaxirukunata almusačin. čaymantan wa
 wa wa nispa qaparispan hatun wayq'u urayman činkayapun
 suni urqukunah čawpinta. čay urqukunan makinah waqasqantapis
 yačapatarimunku. q"atastimpas q'umirmi sač'akunah
 pakaykusqan. mayučakunapis rit'i urqukunamanta p"awayamus-kan
 sumah č'uya unuyuh. wiĭkamayupas ap"anta rimarispas
 sučuyus-kan makinawan kуска. iskay kinsa tunilkunata
 pasaspan makinaqa mačupixču istašunman čayan tayrinta
 las trista hina. ĭnka ĭahtaqa alt"u k'awči qaqas patapin
 kas-kan iskaypi t'aqasqa: huhninmi mačupixču, huhnintah
 waynapixču.

anta	'Anta'	querpo-de-paz	'Peace Corps'
arkupunku	'Arcopunco'	čawpi	'middle, center'
ap"an	'noise, noisy'	činkayuy	'to sink, get lost'

6.27

č'uya	'clean, clear'	q'umir	'green'
iskučaka	'Izcuchaca'	sač'a	'vegetation'
istašun	'railroad station'	sipiyuy	'to run fast'
kalka	'Calca'	sixsax	'zig-zag'
kusikuna	'Cusicuna'	sučuyuy	'to roll down'
k'awči	'sharp'	suni	'tall, long'
k'ixĭu	'narrow'	susiyĭawan	'slowly'
marilin	'Marilyn'	t'aqapay	'to cross'
pačar	'Pachar'	tunil	'tunnel'
pasaxiru	'passenger'	warukundu	'Huarcocondo'
p"awayĭa	'rapidly'	wiĭkamayu	'Vilcanota'
puririy	'to depart'	waynapixču	'Huaynapicchu'
qapariy	'to cry, scream'	yačapatay	'to imitate, echo'
qaqa	'rock'		